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THE
WOODSTOCK LETTERS

VOL. XL. No. 3

THE SOCIETY OF JESUS IN AUSTRALIA

(Continued)

Crowds visited the roof of the splendid pile of buildings, whence a grand view of the races could be obtained; and the splendid panorama which greeted the eye from north to south, and east to west, was worth a hundred times the exertion required to get there. The purest of pure ozone is to be met with on the roof of this educational pile. On the way up the winding stairways the bedrooms of the boarders are passed on either side, and a peep at the snow-white linen and the tidily-made beds, which stood as regularly in line as a regiment of soldiers, gave one the impression that discipline and regularity are two prominent characteristics of the college.

There are over 120 scholars at present undergoing tuition at the hands of the various teachers attached to this splendid educational establishment. During my hurried visit it was made clear that the welfare of the scholars is studied—mentally, physically, and intellectually.

After a little talk with Father Dalton and a look at the electric light apparatus, which is not new nowadays in the city, although a valuable acquisition to the college, I left the patriarchal priest in the midst of a promise to two little girls to supply a basket of flowers to a lady superior. While winding my way back to where the racing was going on, I could not help having another glance at the beautiful view to be had all round. No one requires to visit out-of-the-way places to obtain a view of magnificent grandeur when it can be met with from the grounds of St. Ignatius' College, at the head of Lane Cove.

Now to the races. The chief item of the programme for the collegians and their friends undoubtedly was the struggle in four-oar gigs between crews from St. Ignatius College and the Church of England Grammar School, North Shore. Quite a large steamer load of Grammar School boys were on the Admiral. The race proved anything but well-contested. The North Shore

boys won very easily at the finish, amid yells of delight from their school-fellows on the Admiral. It is but fair to say that there had been a difficulty in getting the best college crew together this year, owing to unforeseen circumstances. Father Dalton wisely remarked, "It is a pity they were beaten; but, after all, a good beating in any athletic exercise often does good to the boys, and they cannot expect to win always.

The winning crew rowed good form, and had been ably "coached" by Mr. Robson, who has succeeded in inculcating in the youthful oarsmen the benefit to be derived from rowing with the arms perfectly straight, and a smart "catch" at the beginning of the stroke. The Grammar School boys were magnificently boated—which tended greatly to their easy victory.

The event of the day for amateur oarsmen not connected with the college or school was the race for senior oarsmen in eight-oar single-streak boats. Four crews put in an appearance, the Mercantile, Glebe, East Sydney, and Sydney clubs being represented. The struggle was a desperate one from the word "off;" but soon after the start the East Sydney coxswain allowed his boat to run off its course, and they bored right down on to the Glebe crew. As the boats came together, each crew were thrown into disorder. The Glebe were first out of the trouble, No. 6 having carried away the poppet head.

Fully four lengths were lost through the collision; but Robertson, who had been pulling splendidly, gradually got the crew together again. The East Sydney raced after the Glebe at a strong pace. The Mercantile held a lead of fully three lengths, and were splendidly steered by Mr. J. Blackman. The Glebe fellows were in rare condition, for they responded splendidly to the efforts made by Robertson, with the result that the nose of their boat overlapped the boat of the M. R. C. when clear of Longueville. As the Glebe slowly gained, the excitement among the spectators was tremendous. On the leading boats sped, and at every stroke an inch or two were gained by the Glebe crew. Thompson, the stroke of the M. R. C., rowed like a demon, and after the most exciting race ever witnessed at Lane Cove, the judge, Mr. A. Perry, gave a verdict for the M. R. C. by half a length from the Glebe, East Sydney being three lengths away, and Sydney another length in the rear.

The Governor of New South Wales, Lord Jersey, with his wife, the Countess of Jersey, visited Riverview

on the 1st of June. His Eminence Cardinal Moran, his Lordship Bishop Higgins, with a number of priests were present and joined in the welcome to their Excellencies. The Rector Father John Ryan, read an address, to which Lord Jersey replied. The Governor said:—

"Your Eminence, Father Ryan, Masters and Students of St. Ignatius',—On behalf of Lady Jersey and myself I thank you for your very hearty reception. When hearing the address read I could not help thinking that it was not composed by any of my masters or tutors at Oxford. They would not have been ready to bestow on me such praise; but it certainly is a consolation that when I have travelled so far my reputation should have increased. I was aware before I came here that the education imparted here was excellent, and upon this I congratulate the masters, who, in such an institution as this, have a work to perform that demands no ordinary self-sacrifice and devotion. I am sure from what I see that you boys will afford every help to them in fulfilling their expectations. For you boys (I speak to you dressed in martial attire, and also to you dressed in the most ordinary schoolboy garb), there is a career open of usefulness and of honor. It is to a person like me in such a responsible position a great comfort to think that there are here and there throughout the colony establishments such as this engaged in the great work of education—an education, too, grounded on religion, which is the foundation of all true culture. (Applause). Your opportunities here prepare you for taking a foremost place in shaping the destinies of this great nation —which we ought never to forget, is, as Father Ryan mentioned, part of a mighty Empire—and when years have rolled by, and when I shall no longer be Governor of New South Wales, I shall be glad to hear in some quiet nook in England that some of the most distinguished posts in this State are filled by the boys of St. Ignatius. I was a school boy once myself, and I can now enter with sympathy into your contests whether pertaining to books or belonging to the healthy rivalry of games. In the latter I was delighted to hear that you of St. Ignatius' can be generous to your opponents. On behalf of Lady Jersey and myself I thank you for your very hearty invitation to visit Riverview, its class rooms, play rooms, and play grounds.

Father Michael Kelly died at St. Aloysius' College, Sydney, on June 3rd, at the age of sixty-three years.

A native of King's County, Ireland, he was educated and ordained in Maynooth College, and spent about ten years on the mission at Dundee, Scotland. While there, he went once to attend a sick call, but was stopped in a narrow path by two young men who held their walking-sticks horizontally before him to prevent his advance; but some Irish Catholics who were engaged in dredging a loch near at hand, remarked what was happening. Approaching quietly from behind, they seized the two rowdies and flung them with right good will into the muddy loch, where the youngsters found something else to do besides amusing themselves at a priest's expense. On returning to Ireland Father Kelly worked at Turbotstown, Navan, and Mullingar for five years, and then in 1868 entered the Society. After his novitiate, he proceeded to New Orleans. During the voyage to the United States, he made the acquaintance of an American who was the editor of a newspaper. As the Father was an expert shorthand writer, the journalist offered him an excellent position on the newspaper staff at a very liberal salary, and was much disappointed when the priest politely declined the invitation. In 1878, he arrived in Australia, where his labors were mainly confined to the diocese of Sydney. During the last years of his life he had charge of our North Sydney parish, and he worked energetically to provide everything requisite for the Primary Schools of the district. The handsome Convent School at Lane Cove, the Brothers' School in the Church grounds, Ridge Street, and the Sisters' School at Middle Head are monuments of his zeal. The erection of the commodious residence at St. Mary's made him very happy, because it enabled him to give more time to prayer, confessions, and contemplation before the Blessed Sacrament. His health failing, he was relieved from parochial duties, and he gave retreats in Melbourne, Adelaide, Ballarat, and Perth (W. A.). The unction with which he spoke, produced much fruit and made his retreats well remembered. He went to New Zealand to seek a cure from the hot springs there, but received no permanent benefit. After a painful illness, borne with edifying patience, he died on June the 3rd and two days after he was interred in the North Shore Cemetery, the first priest of our Australian Mission to be buried in Sydney. R. I. P.

Three scholastics, Messrs. Thomas Fay, Joseph Brennan and Hugh Pidcock, left Australia for Europe on July 20th.

On the 15th of August Father John Murphy pronounced his vows of profession at Riverview, and his twin brother, Father James Murphy, did the same in Ireland on the same day.

The Riverview Distribution of Prizes, which Lord Jersey and his consort attended, took place on the 8th of December. The Sydney journals gave favorable and interesting accounts of the proceedings.

1892.—The Superiors in the various houses at the beginning of 1892 were: Rev. Father Patrick Keating, Superior of the Mission (from 5th of April, 1890); Father Thomas Brown, Rector of Xavier College, Kew, Melbourne, (from 1st of January, 1890); Father Thomas Leahy, Rector of St. Patrick's College, Melbourne (from 7th of April, 1890); Father John Ryan, Rector of St. Ignatius' College, Riverview, Sydney (from 13th of April, 1890); Father Aloysius Sturzo, Rector of Novitiate, Sydney (from 31st of July, 1890); Father George Buckeridge, Superior of the Residence, Hawthorn, Melbourne (from 1st of February, 1891); Father Thomas Cahill, Superior of the Residence, Richmond, Melbourne (from 1892); Father Charles Morrogh, Rector of St. Aloysius' College, Sydney (from January, 1890).

In January, in our churches, there was a solemn Requiem Mass, attended by Bishops and priests, for the repose of the soul of the late Father General Anderledy.

The Gentlemen's retreat, Riverview, was conducted by Father John McInerney and that in Holy Week, St. Patrick's College, Melbourne, by Father John Ryan, Rector of Riverview.

On the 10th of June, in Xavier College, Kew, died Mr. John F. Newman, scholastic, aged twenty-seven years. Born at Tarnagulla, Victoria, he passed through the usual course of studies in Xavier College, and entered the Society in 1884. He taught for some years in Riverview, and then became prefect at Kew. He was an excellent disciplinarian and his life exhibited untiring devotion to his work. He had a long and painful illness, which he bore with great courage. An ardent promoter of the Apostleship of Prayer, he took a deep interest, also, in the Holy Childhood, for which he collected considerable sums. Very exact in the fulfilment of his spiritual duties, he was at all times an earnest, unobtrusive, and edifying religious, and he died a peaceful death, fortified with the last rights of the Church. R. I. P.

June 24th, Mr. William Drinan, who, suffering from consumption, had his ordination hastened, received priesthood from H. E. Cardinal Moran.

In September, three scholastics, Messrs. Cock, O'Neil and Pigot left Australia to complete their studies in Europe. At this time a long and able letter appeared in the press written by Cardinal Moran in defence of the Society in answer to an attack by an Orangeman, member of the Sydney Parliament.

On September 20th, Father Strele, Father Marschner and Brother Eberard arrived from the Daly River Mission (Aborigines), Northern Territory. All were ill, especially Father Strele, who remained in Sydney for about a month before he set out for Adelaide. He was then somewhat improved in health.

OCTOBER 2nd. New arrivals from Ireland: Father Joseph Hearn and Father Robert O'Dempsey, with three scholastics, Messrs. Charles Delany, Edward Downing and Patrick Power.

In December, Father F. Carroll who had been teaching in St. Patrick's College, returned to South Australia.

In December the new additions to our church, Hawthorn, were solemnly blessed by the Most Rev. Dr. Carr, Archbishop of Melbourne.

1893.—On January 11th, Father Edward Nolan died at the Residence, Hawthorn, in his sixty-seventh year. A native of Dublin, he entered the Society in 1850. He collected the greater parts of the funds for the building of the beautiful church at Hawthorn, and superintended the construction of the edifice. For several years he was Rector of Xavier College, Kew, and worked at different intervals at St. Patrick's College, Sydney. A priest of great energy and zeal, he was deeply regretted by a wide circle of friends.

On April 6th, Father C. Nulty became Rector of St. Aloysius' College, Sydney, replacing Father Charles Morrogh, who went as Minister to Xavier College.

Two scholastics, Messrs. Nolan and Golding arrived from Ireland on October 20th.

1894.—New arrivals from Europe, Father George Kelly on March 22nd and Fathers Hugh Pidcock and Francis Keogh on July 11th.

Four scholastics, Messrs. Francis Connell, Robert Little, Patrick McCurtin and Denis Murphy left Melbourne on July 21st to continue their studies in Ireland.

On the 29th of September, Father Patrick Keating, who had been Superior of the Mission since the 7th of April, 1890, sailed for Europe. His departure was uni-

versally regretted, and his Sydney friends founded in his honor a "Keating Prize" in connection with Riverview College. When he landed in Dublin, he was made Provincial of the Irish Jesuits.

1895.—On Easter Monday, 15th of April, Father Timothy Kenny, to whom Father Keating had succeeded as Provincial, arrived in Australia from Ireland, and became Superior of the Mission.

Three new Fathers, Fathers Luke Murphy, Thomas Claffy and Joseph Cahill, arrived from Ireland on the 5th of September. The following day Father Daniel Clancy died in St. Patrick's College, for the repose of whose soul Solemn Office and Mass were sung, *coram Archiepiscopo*, in the Cathedral, Melbourne. Father Clancy had labored strenuously in our Irish Colleges before his advent to Australia. He took up similar work here, and was Rector of our Sydney day-school shortly after its opening. The votes of Fellows constituted him Rector of St. John's College within the University of Sydney, which post he held for some time.

On December 13th, Father William Drinan, a victim of consumption, died at Branxton, N. S. Wales, in his father's house. Not long previously he had been ordained by his Eminence Cardinal Moran in Sydney. An exemplary Jesuit, he became ill not long after his entrance into the Society and was unable to do much work during his brief religious life. R. I. P.

At the Distribution of Prizes in Riverview the Governor, Lord Hampden, presided.

1896.—During this year and for several succeeding, there was wide-spread commercial depression, and all our schools suffered severely in consequence.

In June Father Luke Murphy became rector of St. Patrick's College, in place of Father T. Leahy.

This year the Superior of the Mission, Father Timothy Kenny, was sent as Visitor to the Austrian Missions in South Australia and the Northern Territory.

With the approval of Very Rev. Father General, Father George Buckeridge volunteered for the Indian Mission, Changanacherry, Travancore. He left Australia on the 1st of June and reached his destination on the 6th of July. An Indian Bishop being appointed, Very Rev. Father General withdrew his missionaries, and ordered Father Buckeridge to return at once to Australia. The Father left Colombo on the 25th of August and reached Melbourne about sixteen days afterwards.

Four scholastics, Messrs. Boylan, Dominic Connell, Michael Harnett and McCormick left for Ireland on August 1st; and Father John Gately and Mr. Higgins arrived thence on the 16th of October.

1897.—On the 13th of June, Father John Ryan left Riverview to take up the office of Rector of Xavier College, Kew.

In July, Father Francis Keogh was appointed Rector of St. Patrick's, in succession to Father Luke Murphy who became Rector of Riverview. In the same month Mr. Matthew Egan left for Europe.

OCTOBER 31–NOVEMBER 3. The consecration of St. Patrick's Cathedral, Melbourne, was celebrated with much rejoicing and splendor. Several of our Fathers took part in the solemn functions.

Father Joseph Mulhall died in Richmond on February 13th. A native of Dublin, where he was born in 1820, Joseph Mulhall entered the Society in 1839 and was ordained in 1850. He was employed first in our Colleges in Belgium and Holland, and in 1866, he arrived in Australia. He lived for nearly all the time subsequently in the Residence at Richmond, of which he was Superior for a good number of years. A very painful spinal disease, for which a surgical operation proved unsuccessful, brought him to loss of strength and finally to death. He displayed at all times remarkable energy and zeal for the maintenance of Catholic Schools and established the Convent of the Faithful Companions of Jesus for the teaching of the girls' schools attached to the parish church. Another great work at which he labored assiduously and successfully was the completion of the large and handsome Church of St. Ignatius, Richmond.

1898.—MARCH 22. Father James Rabbitte returned to Ireland.

Father Francis Murphy died in St. Patrick's College on the 20th of April. Born in Cork in 1814, Francis Murphy entered the Society in 1830, and went through his novitiate and some of his studies in Rome. He afterwards taught in St. Stanislaus' College, Tullamore, and Clongowes Wood College. He was the first President of the Clongowes Historical Debating Society, and it was under his guidance that Thomas Francis Meagher learned to be an orator. In 1840, he went to Louvain to study theology, and finished a brilliant course of four years with the Grand Act, in which he defended his theses in the presence of the Papal Nuncio to Belgium, who afterwards became Pope Leo XIII. Returning to

Clongowes, he taught there, till he was appointed Rector of Belvidere College, Dublin, in 1850. Subsequently, he spent several years on the staff of St. Francis Xavier's Church, Dublin, and finally, without any farewells, he sailed for Australia in 1870. He resided always at St. Patrick's College, where, as in Ireland, he was a great favorite with every one. A saintly religous, modest, humble and cheerful, he passed peacefully away in his 83rd year. R. I. P.

After eight years spent in Australia, Father John Murphy, Prefect of Studies in Riverview College, died there on the 21st of August (1878). Born at Clonmel, Tipperary, in 1852, he entered the Society in 1869. After studying in Stonyhurst, in Spain and in France, he taught with much success in St. Stanislaus' College and at Clongowes. Suffering from phthisis, he was sent to Australia in 1891, and resided for the rest of his life at Riverview. He made many affectionate friends in Sydney, all of whom felt deep sorrow at his death. R. I. P.

On September 2nd, 1898, Fathers Masterson and F. X. Ryan, with Messrs. White and Garrahy came from Europe.

New arrivals from Ireland: Fathers Joseph Brennan and Martin Maher, with the scholastics, Messrs. Carr, Fallon and Lyons, on September 27th, 1899.

Departures for Ireland: Messrs. Peter Baker and Edmund Downing, 1898; and Messrs. Delany, Lockington and Golden, July, 1899.

1899.—In January, 1899, Father Buckeridge became Superior of the Residence, Hawthorne.

Father Isaac Moore died in Melbourne on the 15th of September. Isaac Moore was born in Newcastle, West Limerick, in 1821 and entered the Society in 1852. Completing his studies and receiving ordination, he arrived in 1867 in Melbourne, where he quickly gained a wide reputation as a preacher and lecturer. A few years subsequently he was recalled to Ireland, with Father David McKiniry. The latter went afterwards to New Orleans, and died in Texas, U. S. A., in 1897. Father Moore worked zealously in both the Irish Province and that of England. He preached at the opening of St. Patrick's Cathedral, Armagh, and for several years he was attached to the staff of Farm Street Church, London. In 1888, he returned to Melbourne, and resided there till his death.

1900.—Father Edward O'Brien died in the Residence, North Sydney, on the 25th of January. For many years he worked strenuously in the diocese of Sydney, of

which he was a Dean. Born in 1818, he entered the Society in November, 1887. He was an *operarius* of great zeal, humble, charitable and hard-working. R. I. P.

On the 13th of April, Brother John Schneider, died at Sevenhill, aged seventy-two years, an edifying and hard working lay brother.

1901.—Father Patrick Keating and Father Patrick McCurtin arrived from Ireland on the 27th of March.

In May, the Duke and Duchess of York distributed the prizes to the Public Schools. Father Keogh, Rector of St. Patrick's College, and Father Keating, Rector of Xavier College, Kew, were present and sat on the platform with the Royal visitors and the Public School principals.

Under Father John Ryan, who had been appointed in last February Superior of the Mission, the Union of the Austrian Mission in South Australia with this mission of the Irish Province was happily accomplished, and on June 16th each priest said Mass in thanksgiving and the day was observed with rejoicing as a double of the first class.

At Sevenhill, South Australia, on April 8th, died Brother Ignatius Danielswicz, at the age of seventy-four years. A boot-maker by trade, this excellent lay-brother was remarkable during his religious life for great common sense and tender charity.

In July, Mr. Albert Power and Mr. Bernard Page left for Europe to complete their studies.

On July 25th Father Morgan J. O'Brien, who had been for a considerable time in failing health, died at Loyola, North Sidney. He had spent some years in Ireland, as a secular priest, when at the age of thirty-eight he entered the Society in 1887. Since his arrival in Australia, his chief work consisted of teaching and giving retreats and missions. He was a man of great religious simplicity, earnestness and zeal. Two days after Father O'Brien's death, Father Patrick Duffy passed away in his eighty-seventh year. Father Duffy was born in 1814, entered the Society in 1834, and pronounced his last vows in 1867. He acted as military chaplain during the Crimean War, and when in 1889 he was in Tasmania conducting retreats and missions, the following incident occurred: Before he left Tasmania for Sydney, the Most Rev. Dr. Murphy, Archbishop of Hobart, asked him to attend a levée at Government House. As the happiest relations subsist in Hobart between Church and State, Archbishop Murphy and the Governor, Sir Robert Hamilton, were fast

friends. Hundreds of visitors were present at the levée. As soon as the Archiepiscopal party entered the reception room, the Governor perceived Father Duffy, and, hastily approaching shook him warmly by the hand and said: "My savior and my friend! Though I do not know your name, I recognize you as the military chaplain who saved my life in the Crimean War of 1855, when I, a stripling, as yet only an ensign, was left for dead on the field. You placed me on your shoulders, and conveyed me to the ambulance, and tenderly cared for me till I recovered. Now I am proud to acknowledge the debt of gratitude I owe you." This statement by the Governor elicited deafening cheers, while Father Duffy was covered with confusion at the bringing to light of the good deed which he did.

Notwithstanding his great age Father Duffy was an energetic worker up to the time of his death, which resulted from the accidental fracture of his leg (while giving a retreat in Melbourne) and the sickness which supervened. He died on the 27th of July, 1901.

Arrivals from Ireland, the 9th of October. Fathers Henry Cock, David Gallery and James O'Dwyer, with two scholastics, Mr. George Byrne and Mr. John Martin.

It may here be noted that on the 9th of November (1901) the Most Rev. Dr. Michael Kelly, Coadjutor Archbishop of Sydney, arrived in Sydney and received a most cordial welcome.

1902.—Departures to Ireland, on the 11th of February. The Rev. John Ryan, Superior of the Australian Mission, Father Henry Lynch, Father Martin Maher, and Brother William Keane, scholastic novice.

On April 2nd Father William Hughes died at the Residence, St. Aloysius', Sevenhill, South Australia. The chief dates of his life are:—birth, 1841; entrance, 1860; last vows, 1883; arrived in Australia, 1873; and death, 1902. He went through his theology course at Louvain with much success, and he would have been chosen for the "Grand Act" at the end of the fourth year, had his health, which was nearly always unsatisfactory, been capable of withstanding so severe a test. His chief work in Australia was the preparing of our pupils in the highest classes for the University.

Father Matthew Russell published an interesting biography of Father Hughes in two numbers of the *Irish Monthly*, October and November, 1905).

Departures. Three scholastics, Messrs. Patrick O'Mara, Joseph Healy and Thomas Higgins sailed for Ireland, July 8th.

Arrivals. The Superior of the Australian Mission, Father John Ryan, arrived from Ireland on October 8th. He was accompanied by Fathers Guince and Gwynne and Mr. Thomas Walsh, scholastic. In November Father Corish and Father John O'Neil also arrived. On December 18th, Father Oliver Daly left for Ireland in charge of Father O'Neil, who was in bad health.

On Christmas Eve (1902), Father Thomas McEnroe, heard confessions in one of our churches, North Sydney. When he left the sacred building he saw two children in a car drawn by a frightened horse. In trying to stop the runaway and save the children he was knocked down and rendered unconscious. The horse stopped and the children escaped unhurt, but Father McEnroe died without recovering consciousness. When he entered the Society at the age of thirty-one, in 1865, he was already a priest. During the subsequent thirty-seven years he did much for the Divine glory as a teacher and missionary in Ireland, New Zealand and Australia.

1903.—In June Father Timothy Kenny was appointed Rector of St. Patrick's College, Melbourne, and Father Thomas Fay, Vice-Rector of St. Aloysius' College, Sydney.

The following particulars regarding our city day school (Sydney) should be here placed on record. The property of the "Old" College of Saint Aloysius, situated in Bourke Street, Sydney, was purchased by the Sacré Coeur Nuns for the sum of twelve thousand pounds (£12,000), which was the exact amount for which the property was mortgaged.

The sale was arranged between the Rev. Mother General of the Sacré Coeur Order, and the Father Superior of the Australian Mission (Father John Ryan), while the latter was in Rome at the end of August 1902.

On Father Ryan's return from Europe, the sale was completed and the mortgage lifted through the firm of Hughes and Hughes, who acted as solicitors for both parties to the sale. (27th of November, 1902.)

Acting on instructions received from Very Rev. Father General, Father Ryan set about making arrangements for transferring the school from Bourke Street to our Parish of North Sydney.

After considerable delay and great difficulties, a suitable house for school purposes, situated at Milson's Point and just beside our Church of Saint Mary "Star of the Sea" was secured on lease for three years, £225 *per annum*, dating from first of January, 1903.

The property belonged to Dr. Cox, who was willing enough to sell it for £5,000, but made considerable difficulties about renting it.

It is admirably situated for a day school of the Society. It is beside St. Mary's Church which is the property of the Society, and is at the very focus of the Train, Tram and Ferry system.

Possession was taken by Father C. Nulty, Rector, on 1st of January, 1903.

The Community of the new College consisted of Fathers Nulty (Rector), Fay (Min.), L. Murphy (Pref. stud.), M. Dooley (Pref. spir.), T. McGrath, Jos. Cahill, Peifer, and Messrs. W. Ryan, P. McCarthy, T. Walsh, together with Brother Thompson *ad dom.*

The house not being large enough for school and Residence, Father McGrath was sent to live at our Parish Residence at Ridge Street. Fathers Murphy and Fay and the three Scholastics lived at Loyola, the Novitiate, (within ten minutes distance by train). Fathers Nulty, Dooley, Cahill and Peifer and Brother Thompson stayed at the College.

All the Community dined daily at the College after schools.

The school was opened on the 2nd of February, 1903, with thirty-seven pupils. Of these only three came from North Sydney. The others were our old pupils from Bourke Street.

As stated above, Father Thomas Fay became Vice-Rector of St. Aloysius on the 21st of June, 1903.

Arrivals. Father Robert Little and three scholastics, Messrs. James Corboy, William Cullen and John Bithrey, on October 7 (1903).

1904.—Departures. On July 20th, five scholastics left Melbourne for Ireland, viz., Messrs. Gerald Corr, Michael Garahy, Francis Lyons, Patrick McCarthy, and Richard Murphy.

Arrivals. Fathers Dominic Connell, Francis Connell, and James Hassett, with three scholastics, Messrs. Charles Cuffe, Peter Dwyer and Joseph Hannan on October 15th.

Father George Buckeridge died on the 30th of October in the Residence, Norwood, South Australia. He was born in 1842, in the diocese of Dublin, Ireland. The newspaper report of his obsequies gives the following particulars:

At the age of fifteen George Buckeridge went to the College of Propaganda, Rome. There he had a very

distinguished course. In 1862 he was made Doctor of Philosophy, and in 1866 Doctor of Theology.

After his ordination to the priesthood Dr. Buckeridge returned to Ireland and was appointed by Cardinal Cullen, Archbishop of Dublin, to profess theology in the diocesan college, Clonliffe. At Clonliffe he spent eleven years, teaching at one time dogmatic, at another time moral theology; at another canon law. In a college of notably pious rulers and professors, Dr. Buckeridge was conspicuous for his piety and asceticism. During these years he was known as Dr. Buckeridge; but titles of distinction, even of ecclesiastical distinction, had no attraction for him, and he longed to cut himself off in the humble obscurity of a religious order from all the chances of ecclesiastical preferment. Every year did he make his petition to be released from his responsible position, and every year was the granting of his petition deferred. At last, during the long vacation of 1878, Cardinal Cullen granted his request, and on the 15th of July of that year Dr. Buckeridge, thereafter to be known as Father Buckeridge, entered the Novitiate of the Society of Jesus at Milltown Park, Dublin.

He arrived in Australia in 1886, where he labored with active zeal in the Colleges and churches for eighteen years. R. I. P.

1905.—The death of Father Joseph Dalton, Riverview College, Sydney, occurred on January 4th. Born in 1817, he entered the Society in 1836. When leaving Ireland in 1866, he was appointed Superior of the Australian Mission. His career in Australia is described in the following cutting from a Sydney journal.

THE WORK OF A JESUIT IN AUSTRALIA.

A GRAND OLD SCHOOLMASTER.

A recent reference to the work of the Jesuit Fathers in Australia which appeared in the Dublin FREEMAN has suggested a brief review of the work of the Australian "grand old man" of the Order. The name of the Very Rev. Joseph Dalton is known and reverenced by many people, both Catholic and Protestant, in Australia, but it may be asserted that few have any idea of the material benefits that have been brought to our Catholic commonwealth by the practical wisdom, foresight and indefatigable labors of Father Dalton during the past quarter of a century. The disadvantage that the Catholic community labored under through the

State withholding all aid from its higher scholastic institutions has been demonstrated by the fact that both St. Patrick's College in Melbourne, and Lyndhurst College near Sydney, were, after a hard battle for existence, permanently closed before the advent of the Fathers. Towards the end of the year 1865, Father William Kelly and Father Lentaigne, landed in Melbourne, and shortly after Father Dalton, accompanied by Father Edward Nolan and Father McInnery, arrived and re-opened St. Patrick's College. Three years after, with consummate foresight, Father Dalton purchased seventy acres of land at Kew, at that time a neglected little village near Melbourne, where to-day stands the magnificent college of St. Francis Xavier in the midst of a largely populated and fashionable suburb. For that property, which was originally bought for ten thousand pounds, an offer, it is said, of a hundred thousand pounds has since been refused. When the parish of Richmond, near Melbourne, in its wretchedly neglected state, was handed over to the Jesuits, Father Dalton bought a piece of land for three thousand pounds, upon which he erected a splendid church and a presbytery; he also built a very fine church at Hawthorn, and a school-chapel in the village of Kew, where the children of the poor were taught free. About the year 1879, Father Dalton received marching orders for Sydney. Turning his back upon all his great achievements in Victoria, his multitude of sorrowing friends, the poor and the sick, to whom he had been an ever ready succorer and consoler, and with all his worldly belongings in a carpet-bag, he came at the invitation of the late Archbishop Vaughan to Sydney. As in Melbourne, Father Dalton found the chief Catholic scholastic institution closed. However, not daunted, he rented St. Kilda House at Woolloomooloo and established a day-school. Soon after, Father Clancy was installed Rector of that school, which under the changed name of St. Aloysius' at Surry Hills—a fine new building being erected—was continued under the able administration of that good priest until his removal to Melbourne. In 1880, Father Dalton, with characteristic forethought, purchased the Riverview property for six thousand five hundred pounds (worth now nearly £80,000), and at once started a boarding school with seven scholars, three of whom had to share the same bedroom with Father Dalton, in the old cottage which served for the combined offices of study-hall, refectory, class-room,

play-room, and dormitory. This was the beginning of St. Ignatius' College, Riverview, where to-day stands that triumph of architecture and seat of learning within whose stately halls, under the administration of Father P. Keating, S. J., Father Dalton's worthy successor, are trained with affectionate and solicitous care—as one orator lately had it—"classical scholars, future statesmen, poets, artists, engineers, architects, lawyers, doctors, and over and above all, sincere Christians and true gentlemen." Well might Lord Carrington remark, on his recent visit, that hearing and seeing all that took place at Riverview fairly took his breath away. The fine school at Lavender Bay must also be taken into account in reviewing Father Dalton's works. Such are in brief the results of Father Dalton's labors for the benefit of Catholic progress and Australian education, the value of which it is difficult to estimate. When the fact is borne in mind that on his recent forced retirement through old age, all that fell to his personal share was a pair of crutches, there should be no need to urge upon Australian Catholics the grateful duty of rendering such efficient aid to the "Dalton testimonial" as will speedily accomplish the erection of the Dalton Tower, which will not only form a graceful and enduring memorial of his self-sacrificing labors, but will redound to the honor of the builders as an expression of their appreciation of the many great and good deeds wrought by this Christian veteran, who might with every justice say "*Exegid monumentum perennius.*"

Father Charles Dietel died at Sevenhill, South Australia, on March 23rd. As he was born on March 25th, 1844, he would have completed, had he lived two days longer, his sixty-first year. At the age of twenty-three he entered the Society (1867), and since his arrival in Australia he did much missionary work. In Xavier College, Kew, he taught for a few years some of the higher classes with distinguished success. He was an edifying religious and a man of energetic and solid character.

Departures. In July the following scholastics left for Ireland, Messrs. Thomas O'Dwyer, Jeremiah Sullivan, William Gannon, Ernest Spillane, Patrick O'Mara, and Esmonde White.

Arrivals. Father John Corcoran, Father Matthew Egan, and Father Charles Delaney, with two scholastics, Messrs. Francis O'Keefe and William Stephenson (October 18th.)

ST. LOUIS UNIVERSITY.

A Sketch.

THE FOUNDATION—1818.

Seventy-five years ago, one Edmund Flagg, a traveller of note in his day but now lost to fame, published a book entitled "The Far West." In the course of his journeys he found many things which moved him to wonder, and among them the fact that St. Louis, a village in the Mississippi Valley, and west of the great river at that, possessed a University. It seems to have raised St. Louis in his estimation; and after what at this distance seems to be a laudatory account of the town, he comments very favorably upon the University's handsome buildings and upon the variety of studies pursued in the Institution.

Mr. Flagg's amazement might have been greater had he known the circumstances under which the University had been founded. In 1836, the Jesuits could count but eight years' residence in St. Louis. Though they had come to Missouri in 1823, for the first five years they had occupied themselves in clearing the ground and building log-cabins out at Florissant, to accommodate a great many little Indians who were expected to foregather there from the West, and a few little whites who had been sent to them from St. Louis. That within eight years after coming to St. Louis (1828-1836) they had been able to transform the grammar-school founded by Bishop Du Bourg in 1818, into a University of some importance, tells what manner of men were they whom Father Van Quickenborne had brought with him from Whitemarsh in the Spring of 1823.

Beginning their educational work in St. Louis in 1828, they six years later conferred the Bachelor's Degree in course upon two students, one of whom was Pierre August Fremon Du Bouffay, son of August Fremon, Lord du Bouffay and des Croix, a refugee of the French Revolution who had come to St. Louis in 1796. In 1834, a Department of Theology was opened; and it may be of interest to note that one of the University's early students of Theology and the first to undergo the Examen ad Gradum, was the late Father General, Antony M. Anderledy. In 1836, the Medical

College was established, and seven years later, the Law School.

As then, by 1843, the University possessed the traditional Faculties in Theology, Arts, Law, and Medicine, the Society may claim the foundation of the first University west of the Mississippi.

THE OLD LAW SCHOOL—1843–1847.

Unfortunately these days of prosperity were not destined to last. The first break came in 1847 with the death of the first Dean of the Law School, Judge Richard Aylett Buckner of Kentucky. Judge Buckner, a teacher of unusual ability and a lawyer of national prominence, had conducted the classes almost single-handed, and had conducted them well. But the policy of founding the fortunes of the School upon one man, proved unfortunate. Yet it was a method which had been followed in other American Universities up to that time. A writer in a recent Bulletin of the University (Vol. VI, No. 4) remarks:

"In 1790 the first attempt at organizing a Law Department was made by the University of Pennsylvania. One of the ablest signers of the Declaration of Independence was the lecturer. . . . After one year however, the course was discontinued, not to be resumed for sixty years. Similarly the celebrated Kent gave lectures in law at Columbia College in 1793; yet not even his ability and fame were able to give permanency to the Law School. . . . Harvard had been founded 189 years before its Law Department was opened. For the first twelve years this Department was so struggling for existence that its class was for some time reduced to one pupil. . . . The common error in all these cases was the reliance upon one great man who towered so high in public esteem that he could have no successor."

Judge Buckner was buried in December, 1847, and, as Father Fanning in his "Historical Sketch of St. Louis University," remarks, briefly but sufficiently: "The Law School was buried with him."

THE OLD MEDICAL SCHOOL—1836–1855.

As to the Medical School, from its foundation it had met with more than a fair degree of success. Its Faculty contained men of note, among them, Dr. William Beaumont, widely known in Europe and in Amer-

ica for his famous observations in the case of Alexis St. Martin. Dr. Brainard, the Professor of Anatomy, founded the Rush Medical College in Chicago. Dr. Cooper organized the Cooper Medical College, San Francisco, now the Medical Department of Leland Stanford. Another Professor, Dr. Moses L. Linton, began the publication in 1843 of "The St. Louis Medical and Surgical Journal," of which the Encyclopædia of the History of St. Louis says:

"The St. Louis Medical and Surgical Journal antedates all other medical publications not only in the Mississippi Valley but in all America. Before it, was but one, a Boston weekly which soon disappeared, and it was two years after the Journal appeared before there was another medical publication in the land. For years it stood alone in the vast region west of the Alleghany Mountains, the sole advocate of Medical science. From the outset it was conducted with signal ability, and as an ally in the progress of civilization in the Mississippi region its services cannot be measured." (Vol. III, p. 1415).

It is worthy of mention that one of the first trustees of the Medical School, the Rev. W. G. Eliot, a brother, I believe, of the Ex-Sage of Harvard, afterwards founded Washington University, our greatest rival. Moreover, by a strange turn of fate, our old Medical School is now the Medical Department of Washington University.

Until the Know Nothing troubles began the relations between the University and the Medical School were perfectly harmonious. The students, coming as they did, largely from the South and South-west, were for the most part, Protestants; but as long as there were none to harp overmuch on the fact that their Alma Mater was a Catholic University and controlled by the Jesuits at that, the School's excellent course and able Professors satisfied them. But in the early fifties the Know Nothing excitement began to run high in St. Louis. Dormant prejudice and bigotry were awakened; students began to leave the University; and while the medical Faculty remained loyally at their posts, it became evident that if the School continued under Catholic control the Professors in a short time would be lecturing to empty benches. Under these circumstances "it was decided by a majority of the medical Faculty that it was expedient for the Medical Department to be separated from the University and be henceforth conducted under a Charter of its own. By mutual

consent, its connection with St. Louis University closed in 1855, but without any unfriendly feeling or hard thought on either side, as apprehension of danger from the bigotted and disorderly elements of society seemed to justify the Medical Department in adopting that course." (Historical Sketch of St. L. U., p. 27).

This "apprehension of danger from the bigotted and disorderly elements of society" was by no means without foundation. Ten years before, the first riot recorded in St. Louis, and one not unconnected with anti-Catholic feeling, had been led against the Medical School. On February 25, 1844, some small boys while at play discovered the opening of the vault which contained the remains of bodies kept at the College for dissecting purposes. Tradition has it that they promptly carried off a variety of human limbs, and, after the manner of their kind, distributed them throughout the neighborhood. The wildest rumors ran through the little town; and by evening an excited mob of four thousand men had surrounded the College. The militia was ordered out and a conflict seemed imminent, when the Mayor by an appeal to the leaders of the mob, persuaded them to disband the crowd on the condition of the withdrawal of the militia. "Later however," writes Scharf in his History of St. Louis, Vol. II, p. 836) "the rioters reassembled at the College more enraged than ever, and excited by their leaders to a perfect frenzy. . . . They broke down the doors, made their way into all the rooms of the building, tore down and destroyed all the furniture, demolished all the valuable material that had been prepared with much care and at great expense for the Museum, and in fact left nothing of the equipment of the Institution save only the bare walls and the roof."

It is quite possible that a repetition of this outrage was feared in 1855. Threats had been made against the University, and the Know Nothing demagogues, taking the Medical School for a text wherewith to play upon the prejudices of an ignorant mob, might easily have brought destruction upon the whole establishment.

By losing its Medical Department, the University found itself without professional Schools; and its standing in the educational world became very much what it had been when in 1832, the Missouri Legislature granted the young Institution a University Charter. That Charter it still held; but the Institution was a University in name only. Theology and Philosophy

were taught at intervals; and although a building for these Faculties had been erected in 1858, it was occupied but for two years. Thereafter, for many years the Missouri Scholastics made their higher studies in the Scholasticate of the Maryland Province.

THE PASSING OF THE OLD UNIVERSITY.

Thus did the old University cease to be. At the outbreak of the Civil War, the University was in reality a simple College of the Society, and so she was destined to remain for many years. She was, as Father Eugene Magevney, a student of those days once remarked, "scarcely a Collegium minimum—at least, judged by modern standards." Yet the blame (if blame is to be given) can hardly be laid at the doors of the Jesuits of those days. Theirs was in many ways a period of storm and stress; the more active works of the ministry seemed to call for their first attention, and to this call they responded nobly. They were men of zeal and ability; indeed, we of the present generation to whom the lines have fallen in pleasanter places, may well say that there were giants in those days. From the University went forth men like De Smet, whose name one finds given to town and county and river and mountain in the far West, and his brother Missionaries, Hoecden, Bouchard, Ponziglione, Van Gorp, who carried the Gospel of Christ to Indian and white throughout the West and the far West, and to the regions around the headwaters of the Missouri, 2,000 miles northwest of St. Louis. Sonus eorum exivit in omnem terram. To many it has always seemed that this debt which Catholicity in the West owes to the University has never been sufficiently recognized. Few if any of our historians even do so much as comment briefly upon it. The Jesuit settlement became a centre of Catholicity from which the Churches and schools, often of an entire region, took their rise. To instance a home example. Within a radius of twenty miles from St. Louis, the Society has seven Churches, and within this narrow territory at least six other parish Churches owe their foundation to Fathers from the University. Similar results usually attended the work of the Missionaries who left the old University to labor in the West.

Zealous then, these men undoubtedly were, and it is probable that difficulties which were insurmountable, alone kept them from carrying their zeal into the sphere

of University work. During the forty years following its separation from the Medical School in 1855, the University while doing excellent service, for the most part, in a more restricted field, assuredly lost much of its former prestige as an educational power. Its position may be illustrated, not unfairly perhaps, by the comment of a certain Professor at the State University some twenty years ago. Asked by a Catholic gentleman if he were acquainted with the work of St. Louis University, he answered: "St. Louis University?" and after a pause in which he diligently took thought; "that's the Catholic High School in St. Louis, isn't it?" Nor did he at all intend to be offensive. To him St. Louis University was merely a Catholic High School. The addition in 1889, of a School of Philosophy and Science, and of a Faculty of Theology in 1899, raised the position of the University somewhat in the public eye: still, as these Schools for some years were but seldom frequented by externs, and indeed were open only to students of an unusual type, the gain from this point of view, was not at the time, great.

For fifty years the majority of our graduates preparing for professional careers, studied medicine at the St. Louis Medical School, or law at the St. Louis Law School, both of which in time became Departments of Washington University. In consequence, many of our old students transferred, at least partly, their allegiance to Washington, and this fact became a source of much difficulty when there was question of St. Louis University opening new and rival Schools of Law and Medicine. Other inconveniences and dangers to faith and morals followed naturally enough upon this attendance at a non-Catholic University. To apply a remedy to these difficulties, Father J. F. X. Hoeffer during his term as Rector (1898-1900) had formed plans to reestablish the professional schools, but failing health soon made it necessary to relieve him from the burdens of his office.

THE NEW UNIVERSITY—1900.

In the summer of 1900, Father William Banks Rogers, whose name must now be coupled with those of Du Bourg and Van Quickenborne, the Founders of the University, was appointed Rector. He set to work at once.

The need of a Catholic University in this part of the country was obvious. Our Catholic young men were

frequenting non-Catholic schools; nearly all the Hospitals of the city were under the medical direction of a non-Catholic University; we were losing caste as educators, being looked upon by many as High School teachers and little more; Washington University, calmly ignoring our prior claim, was preparing to assume the title "University of St. Louis." That there was a St. Louis University in the city did not seem to matter. Securing the approbation of Archbishop Kane who was always a friend of the Society, Father Rogers began his campaign early in 1901 by calling a conference of prominent Catholic laymen of the city. The result was distinctly discouraging. There was a little approbation, some rational but most of it of the undiscerning type, and no small amount of opposition. In a second Conference the opposition developed and was thus formulated by one of the speakers: St. Louis already possessed a well-established University; in addition there are in the city several independent law and medical schools of good standing. Against them the University could not hope to hold its own. Then the question of finances. Where was the money to come from? A large outlay would be required to found these new schools, and once founded, to maintain them would be throwing good money after bad. Besides, the movement would cause bad feeling among the friends of Washington University.

However if the Conference had expected to turn Father Rogers from his purpose, it did not know Father Rogers. I do not think that he devoted much time after these rebuffs to Conferences of prominent Catholic laymen. He very quietly and assiduously began to collect money and to look about for a Medical School. Within a year he and his assistants had gathered something like eighty thousand dollars. This was little enough from a wealthy Catholic city, but the sale of a piece of property held by the University made it enough to begin with. An affiliation might have been arranged, but Father Rogers wisely thought that the needs of the University would be best met by purchasing a School outright. Plans were made to secure the Marion Sims-Beaumont Medical College.

A prominent Catholic physician, an A. B. of the University, was commissioned to confer with Dr. Bond, President of the College. Matters moved very slowly. The reason, as was discovered later, lay in the fact that this physician never met Dr. Bond. On the contrary,

he was busying himself with schemes to secure the position of Dean in the new School; and on learning that it was the intention of the University to retain Dr. Bond, his zeal had slackened. Father Rogers then took the matter in hand personally. Dr. Bond was favorable and agreed to urge the proposition with the stockholders of the School. These—with one dissenting voice, that of a Free Mason high in the craft, who saw no reason for making peace with the Jesuits—consented to transfer the School at a fair price. The single restriction placed upon the University was that certain Professors should not be removed except for grave cause, before the expiration of a term of eight years. Otherwise the School passed absolutely into the control of the University, and on the Feast of St. Joseph, 1903, it was announced that after a lapse of forty-eight years, St. Louis University had reopened its Medical School. The price paid was $105,000.

A UNIVERSITY MEDICAL SCHOOL—1903.

But with the acquisition of the School Father Rogers' work had only begun. He intended to raise the School to a University standard. Ten years ago medical education was in a state almost chaotic. Many medical schools served simply as a sure investment for their owners. Any student who could read and write was considered capable of becoming a physician, and on his admission to the school little attention was paid to his moral or intellectual development. Teaching in the fundamental subjects was almost entirely didactic, while in the practical branches only the minimum amount of clinical work was done.

Good laboratories and sufficient clinics were rare, and the Instructors or Professors were men who on account of their practice could give only a minimum of time to their classes. If their professional engagements clashed with their engagement to meet a class, ordinarily the class took a holiday for that period. Research on the part of these men was unusual.

Then came a day of educational revolution. A start was made with the entrance requirements; first some years of High School work, then a complete High School course, and finally, at least one year of College work was required for matriculation. Coincident with these changes, more attention was paid to the character of the student and to his needs. Teachers who

could give their whole time to medical education and the work of research were engaged as Professors and Instructors. A higher spirit was thus infused into the students by the example of Professors who were known by the students to be men of eminence in their line of work and producers.

From the first Father Rogers showed that he was in sympathy with the general spirit and tendency of these educational developments. The Marion Sims-Beaumont Medical had been purchased as a fair type of the old-line Medical School; to-day the St. Louis Universiiy School of Medicine may be regarded as a creditable example of the new type. The transformation has been brought about slowly and under great difficulties. But it has been accomplished. Realizing that medical education must be built upon a thoroughly scientific basis and that only professional educators not practitioners, can lay this foundation, Father Rogers' first step was to engage a competent staff of such men to take charge of the first two years of the Course. In this he was greatly aided by Dr. Eycleshymer, sometime Assistant Professor of Anatomy in the University of Chicago, at present Head of the Department of Anatomy in our own University, and Dr. E. P. Lyon now Dean of our School, but then Dean of Medical Work in the University of Chicago. Each was a man of great experience in University work. Dr. Eycleshymer (who despite his name is not a Jew) had been connected either as student, Fellow, Instructor or Professor, with Michigan, Princeton, Clark, the Woods Hole Laboratory, Chicago, Cambridge (England), Rush Medical and Harvard. He had spent much time in studying pedagogical methods in Anatomy and Histology in the schools of France and Germany. Dr. Lyon's professional training was almost equally broad. With the aid of these two Doctors, professors whose training had been similar were secured from other Universities, notably from Harvard, Michigan, Chicago, and the University of Missouri. All the branches in the first two years are now taught by salaried specialists who bind themselves by contract to give their entire time to the School.

It may here be stated that Father Rogers made every endeavor to secure a Catholic physician as Dean. But the Catholic physicians who suggested themselves for the post were unacceptable to the University because they lacked the high standing in the professional world which seemed necessary—while other Catholic physi-

cians who might have filled the responsible position with honor could not be induced to make peril of their fortunes with a new Medical School. Fortunately, however, both Dr. Bond, the first Dean, and especially his successor, Dr. Lyon, have served the University admirably. More than once might Dr. Lyon have secured with other Institutions a higher salary than the University can afford to give him. But he has preferred to stay with us, and he devotes himself to the work of medical education with an energy and zeal not measured by financial considerations.

RESULTS.

The results of the policy begun by Father Rogers and supported by his successors, have been splendid. Among the Professors, there exists a spirit of loyalty and whole-hearted devotion to the University and to Ours personally, which in view of the fact that nearly all of them are non-Catholics, cannot but be considered remarkable. They are earnest and enthusiastic students in their various lines of work; there is not one among the salaried staff who is not an investigator and a frequent contributor to scientific publications. Several have published their text-books. And yet they are above all else, teachers, professional educators. The reaction of all this upon the student-body is no less marked. Its enthusiasm for the University, appreciation of the Faculty, and its spirit of study, are such as must strike even the chance visitor; and the success of our students in the various public competitive examinations does much to inspire and nurture ambition. In the City Hospital Examination for Interneship which are always sharply contested by graduates from half a dozen University and independent Medical Schools, the St. Louis University Medical has for the last four years simply distanced all competitors. The victory in 1910 was perhaps the most striking. In 1909 the University had secured the first three positions in the Examinations, and seventeen out of thirty-two Interneships awarded. The next year, our neighbor, Washington University, endowed in excess of eight million dollars, conducted for four months in advance of the Examinations a preparatory quiz class, and by every means possible tried to induce the students to take the Examinations. Our own School adopted the same plan. The Examinations were held in May; and

after the smoke of battle had cleared away, it was found that St. Louis University had won not only the first, second and third places, but the fourth, fifth, sixth, eighth and ninth as well; and in all twenty-four out of thirty-two Interneships. Besides these appointments, graduates of the University in that same year secured five positions as Resident Physician in various City Institutions; one was made Surgeon in the United States Army and another in the Navy. Another won a Fellowship in the Rockefeller Institute for Medical Research, and nineteen others won by competitive examination or appointment, Interneships in ten dificrent States, as far east as Ohio, and reaching to California in the west. These results were published in the Bulletin of the Medical School, Summer of 1910.

This year, 1911, with complete returns not received, the School bids fair to be almost as successful as in previous years. In the City Interneship Examinations, Washington has tied us for first place. But we have won three of the first four places and eighteen of first twenty-eight appointments.

In Examinations conducted by State Boards outside of Missouri, the School has been equally successful. According to statistics prepared by the American Medcal Association, the class of 1909—the last for which statistics are as yet complete—had a smaller percentage of failures than Yale, Harvard, or Johns Hopkins. The class of 1910, according to the only available figures, had no failures at all before the Examining Boards of Missouri and Illinois.

About 25 per cent. of the students now come from Jesuit Colleges; about 30 per cent. of the total number of matriculants have academic degrees. Nearly 40 per cent. of the students are Catholics; when we took the School, Catholics numbered less than 5 per cent.

Gratifying as are these results, from the religious point of view we have greater reason to congratulate ourselves upon our Medical School. While not a great many converts have been made, still some have been gathered into the fold; prejudice against the Church has been wonderfully lessened; and the good accomplished among our Catholic students will surely bear marvellous fruit when these young men afterwards join the ranks of the profession. Some belong to the Young Men's Sodality, and for others Father Lawrence Kenny, so much beloved by our professional students, has established a Club, the Oriflamme, which is partly social and

partly religious. This year practically all the Adorers before the Blessed Sacrament from the evening of Holy Thursday to the morning of Good Friday, were medical students, members of the Oriflamme. It is surely most edifying to note the presence of so many of our "medics" at the early Masses in our Church. Many of them are daily Communicants. The excellent disposition of our Catholic students and the practical Catholicity of the vast majority of our graduates, show plainly that the blessing of God is upon our work and console us with the hope that the Society is preparing a valiant body of laymen who will do great work for the Church in the Middle West.

THE DENTAL SCHOOL—1908.

Ill-health had compelled the retirement of Father Rogers in the Spring of 1907. His successor, the present Rector, Rev. John Pierre Frieden, was not appointed until February, 1908, and in the interval, Father F. J. O'Boyle was Acting Rector of the University. Father Rogers had done his work nobly. To him it had fallen to take the first difficult steps towards reorganizing the University, and before he left St. Louis, great results had been accomplished.

In June, 1908, the Dental School was acquired by the University. Always of a high type, the School has been further developed by the University. Perhaps not the least of its practical merits is that the surplus tuition fees serve to lessen the deficit in the budget of its neighbor, the Medical School. Since it has been under our direction the Dental has never had a failure before any Licensing Board in the United States. The physicians, dentists, surgeons and technicians, who make up the Faculty are men of rank in the profession; the equipment is excellent, and the clinics are unusually large. A recent Official Announcement states that the School offers more clinical practice per student than any other similar Institution.

Father John Burke has been Regent of the Schools of Medicine and Dentistry since their foundation. Much of the success of the Schools is undoubtedly due to his wise and energetic administration.

THE LAW SCHOOL—1908.

The foundation of our present splendid Law School was made by the late beloved Father James J. Conway. The last and greatest of many good works which he

accomplished for the glory of God, it is his fitting monument, though he will long live in the loving memory of those who knew him.

The difficulties encountered by Father Conway were similar to those met by Father Rogers and his associates in founding the Medical School. It is true that an equally large outlay of money was not required at the outset, for it had been determined to begin in a very humble way by opening a Freshman class in Law. Father Conway's task was to raise a sufficient sum of money, to engage a Faculty, and to plan a course of studies. He accomplished his three-fold task magnificently, unmindful of many disappointments some of which came from Catholic lawyers, Alumni of Washington University. Father Conway once said that while organizing the School, he got but little encouragement from the Catholic lawyers as a body; his great friend and ally was "that strait-laced Presbyterian lawyer, Jesse McDonald." Once established however, the School found many friends, Catholic as well as those outside the fold. The Dean is O'Neill Ryan, LL. D. It seems hardly necessary to specify his religion.

From its beginning in October, 1908, the School has been remarkably successful. At the opening of its third year it counted nearly two hundred students, and it is expected that this number will be greatly exceeded next October. At the Examinations held by the State Board in the Spring Term, 1910, the first in which the University Law School took part, one of our students competing against graduates from Washington, Harvard, Yale and Virginia, won the first place. It is worthy of note that the young man had not as yet received his Degree; he was moreover a student in our Night Course.

The present Solicitor-General of the United States, Mr. F. W. Lehman, fairly stated the rank of the Law School last Autumn when he advised a young man under his charge to enter our Law School rather than Washington University. His reasons were that the course of studies at St. Louis University was better planned, that its Professors were teachers and not mere theorizers, and that while "at Washington they talked *about* the law, at St. Louis University they taught the law itself." "It is as good a school," he added, "as any that I know of." This recommendation gains force when it is added that at one time Mr. Lehman was a Lecturer at Washington University.

At the death of Father Conway in July, 1909, Father M. McMenamy was appointed Regent. Under his direction the School has maintained and increased its high degree of excellence.

SCHOOL OF ADVANCED SCIENCE—1908.

This School, a Department of the School of Philosophy and Science, was inaugurated in the Autumn of 1908. It is intended for those of Ours who after their course in Philosophy are to devote themselves to scientific studies, and for duly qualified externs preparing for Degrees in Science. Up to the present the number of extern students has been small. Two Benedictine Fathers from the New Subiaco Abbey in Arkansas, were enrolled among the first students; but as it soon became evident that they were not capable of doing the required work, they retired to the lectures and laboratories of the A. B. Course. One lay student has taken a Degree and is now teaching in the Engineering School of Marquette University; two others are preparing for Degrees.

The School is excellently equipped. A re-arrangement last Summer of the old Museum made 5000 feet of floor space available for additional laboratories. These laboratories and other facilities of the School are used considerably by investigators doing research work for local chemical, electrical and engineering companies. A Summer Session in Geology was held during July and August in Colorado.

In connection with the School is the Department of Meteorology and Seismology. The Observatories are fitted with modern apparatus of the most approved pattern. Research work is the main object of the Department. There are no regular extern students, but several of the Scholastics are devoting time to the work. Seismological reports are furnished the Associated Press, and complete reports of the Observatories are sent to the local Weather Bureau and to interested Universities and societies. Arrangements are being completed to co-operate with the Government Weather Bureau. Father Shannon is Dean of this School; Father Goesse and Brother Rueppel are in charge of the Observatories.

SCHOOL OF COMMERCE AND FINANCE—1910.

This is the University's newest School. Its financial backing was obtained by inducing a number of gentlemen to pledge themselves in the sum of several thou-

sand dollars to meet the initial expenses. Happily, however, as the School has been a financial success from the beginning, these gentlemen have not been asked to redeem their pledge. Very great credit is due to the Regent, Father Joseph Davis, who worked hard and faithfully to organize the School, the first of its kind in the West.

The School is by no means a glorified Commercial Course. It offers an advanced course in a branch of education to those whose preliminary studies or actual business experience are presupposed. The studies required in Freshman class embrace 120 hours each of General and Advanced Accounting, mercantile Law, Ethics and Political Economy, and Commercial Spanish or German. In the following two years, courses will be offered in the specialized problems of Accounting; Finance and modern developments; Sociology; History; Commercial Geography; Factory Organization and Management; Railroads and Transportation; Insurance; Advertising; Banking; International Exchange; Investments; Industrial Engineering; Commercial Electricity; Statistics. With important modifications the programme is that of the similar School in Columbia University. Mr. George W. Wilson, Vice-President of the Mercantile Trust Company, is the Dean.

Fathers Robison and O'Boyle lecture in Ethics and Political Economy. Other members of the Faculty are taken from the Law School, but the majority are successful men of affairs—bankers, merchants, and manufacturers. Forty-three students were enrolled at the opening of the first term in October, 1910. The School in time will be made post-graduate and put on the same plane with the Schools of Law and Medicine. Its two year course will enable its students to meet the State Examination for the Public Accountant Certificate (C. P. A.), and it will confer the Degree of Bachelor of Commercial Science (B. C. S.) to those who successfully complete the three year course. The fact that the School in its first year has more than met its financial obligations, is proof that the University has a good School of Commerce and Finance.

THE PROSPECT.

Many plans to increase the strength and usefulness of the University are, no doubt, being considered by the Rector of the University and his counsellors. Father Frieden has done much, very much, since com-

ing to St. Louis. By taking a suitable share in the public and educational life of the city and State he has let the world know what the University is doing; by a wise and careful administration he is building up the University from within, completing and bringing to greater perfection the work of his predecessors, and placing all upon a firm and lasting foundation. His untiring and unselfish labors have met a fair amount of success, and it is but reasonable to believe that in time they will achieve the success which they deserve.

We have the confidence and admiration of the Archbishop, the clergy, the faithful, and the public at large. Hence the University does not lack approbation. But it does lack money. Between Washington University, the State University, and ourselves, there is sharp competition. This competition is the most certain token of our present position. Time was when they hardly knew of our existence; now we are a factor not to be left out of their reckoning. Washington University has an endowment of eight million dollars with prospects of more; the State is generous in contributing to the support of its University, yes, and to its pampering. We alone, unabashed and unafraid, struggle along on tuition fees, face an occasional annual deficit—and yet generally manage to rout our wealthy competitors in the public examinations. Our friends, some of them wealthy, inspect, approve, admire, publish our virtues to the world. For this we are duly grateful. Yet a little financial assistance would make the University more efficient and none the less grateful. Particularly needed at the present moment are endowments for the Schools of Law and Medicine, and for the long-desired School of Engineering. There are no immediate prospects of these endowments; and so in the meantime, the Faculty does its work and hopes for better times. Perhaps after all it is just as well that we are money-poor. Providebit Dominus; in His own good time and as He wills: if not by permanent endowments, then in other ways.

Five years ago Dr. Harper, President of Chicago University, issued a prophecy concerning our Medical School. He had visited the University and was much pleased with all that he saw. Before leaving, he asked the amount of the University's endowment fund. He was told that, to be quite accurate, it was exactly nothing. "Then you will never be able to maintain this high grade School. It takes money to conduct a Uni-

versity Medical; you must be above reliance on tuition-fees. It is a pity, but you'll never be able to keep this up."

Time has proven Dr. Harper a false prophet. We *have* kept it up, and we have more than redeemed the promises of five years ago. But it has been at the cost of much labor and great sacrifice. "We have no endowment," Father Frieden once remarked, "save in our Professors. And an endowment greater than this is our trust in God." Masses, Novenas, daily prayers to St. Joseph, our special Advocate, and to our Holy Father, will surely avail with Him in whom alone we put our confidence. Under God's help the University has fought the good fight for nearly a century, and confiding in Him she faces the future bravely and hopefully, planning new conquests.

SODALITY CONGRESSES IN GERMAN-SPEAKING COUNTRIES.

In the "Novæ Regulæ Congregationum Marianarum" published by our Very Reverend Father General on December 8, 1910, occurr the following paragraphs:

"66. Ad fines sive uniuscujusque Congregationis proprios, sive plurium ejusdem classis, sive tandem omnium omnino facilius et certius consequendos, laudandi sunt Congressus Sodalitatum Marianarum qui tum ex Directoribus tum ex Sodalibus, præsertim ex eadem regione, congregantur. . . . .

67. Laudandus etiam est usus sive faciendi publici juris sive legendi ephemerides Sodalitatum communes quæ de rebus Sodalitatum tractant et spiritum eorum in legentibus fovent.

68. Juvat etiam ad majorem Dei gloriam et Beatissimæ Matris nostræ honorem ut, ubi fieri potest, Sodalitates tum ejusdem classis tum ejusdem regionis confederationem inter se constituant permanentem, concilio quodam communi constituto." (Acta Romana Societatis Jesu, 1910, p. 107).

These words of Very Reverend Father General, which came to the writer's notice after the present article was completed, may well serve for an introduction. The article attempts to show briefly for the readers of the

LETTERS how the means recommended in the above extracts from "Regulæ" have been already carried out in practice.

A feature of the religious revival that has taken place in German-speaking countries, that is to say in Austria, Germany and the German portion of Switzerland, during the last few decades, has been a marked increase in the number and activity of the sodalities of Our Lady. An inquiry into the causes of this increase reveals the fact that it began about the year 1896, which is the year that witnessed the convening of the first Austrian Congress of Sodalists. "Sodalentage," to use the German word for conventions of Sodalists, have since that year become characteristic of the Catholic life of the countries mentioned. It is the aim of the present paper to give a brief sketch of the history of these congresses and to indicate the extent to which they have influenced the growth of sodalities.

The first of such conventions of sodalists of which the writer has discovered any record, was the congress held in 1862 in Aachen (Aix-la-chapelle) in connection with the 14th General Assembly of German Catholics. It has not been possible to find any further details of this congress. Not until 1896 did a similar meeting of sodalists take place, this time in connection with the 4th Austrian Catholic Congress in Salzburg. This meeting was the realization of a long-cherished wish and owed its inception primarily to the initiative of the Vienna Sodalities of men. In the summer of 1896, during the annual pilgrimage of men to Mariazell, "the Lourdes of Austria," the sodalists of Our Lady had been urged to appear in as great numbers as possible at the coming Catholic congress in the hope that a special assembly of sodalists might be convened. Accordingly the prefect of the Vienna Sodality for Gentlemen issued an invitation to all sodalists, not alone of Austria but of Germany and Switzerland as well, to attend "the first congress of the sodalists of Our Lady." Attention was called to the fact that the occasion would be most appropriate, as the committee of arrangements of the general congress had assigned an important place in the sectional meeting devoted to "Catholic Life" to a conference on the Sodalities of Our Lady. The invitation appeared in the "Sodalen-Korrespondenz," a magazine devoted exclusively to the work of the Sodalities which had been founded by Ours in Vienna in 1895, and was joyfully received by all the sodalities of the countries

mentioned, a large number of which sent delegates to Salzburg.

There was only one session of the morning of September 3, in which about 150 delegates took part. The session was, in a way, a continuation of the conference on Sodalities in the general assembly. This conference, under the able leadership of Father Victor Kolb, S. J., had recommended the sodalities of Our Lady as one of the principal means for the renewal and deepening of the Catholic spirit in the lives of all classes, especially among students in the secondary schools and universities. Practical steps were taken to secure the removal of the government prohibition of sodalities in the secondary schools. A law exists in Austria and Germany forbidding the formation of clubs or corporations among students of such schools (the "Gymnasia"). High school "frats," for instance, would be illegal in Austria and Germany. A "Liberal" government had so interpreted the prohibition as to include the sodalities, and consequently pastors of souls were unable to use this admirable means to safeguard the faith and morals of the Catholic youth of these two countries. It has since been recognized that sodalities do not fall under the prohibition in Austria; they are still impossible among the secondary school students in Germany. As the Salzburg meeting of sodalists was the first of its kind, no regular programme had been prepared. For all that the discussions assumed a very practical character. The above-mentioned "Sodalen-Korrespondenz" was strongly recommended to every sodalist, and its character as a general sodality magazine, and not merely as an auxiliary for sodality directors, was insisted upon. The wish was expressed that uniformity in the training and in the requirements for the reception of postulants be introduced into all sodalities, but the subject was considered too vast and important for settlement in the short time at the disposal of the meeting, so it was postponed to the next sodality congress. The most important practical result however of the Salzburg congress was the formation of a permanent central committee in Vienna to insure the holding of future general sodality congresses, if possible, yearly. Committees from each of the sodalities interested were requested to work in union with this central committee. The final result was to be the union of all sodalities of Our Lady in a common effort to attain the end of the sodality, the

leavening of society by the apostolate of devoted servants of Our Blessed Mother.

Vienna was the scene of the second sodality congress, which was held from November 13 to 16 of the year following, 1897, in connection with the celebration, under the auspices of the Vienna sodalities, of the tercentenary of the death of Blessed Peter Canisius. The advantages of the permanent central committee formed at the Salzburg congress were at once apparent. The Vienna congress had a fixed programme which was carried out with an earnestness and enthusiasm that left nothing to be desired. Over 600 sodalists were present. There were three sessions. In the first a resolution was passed calling for the co-operation of all sodalities in working up the history of the Sodalities of Our Lady. Each sodality was asked to compile its own history, in order that eventually a full historical record, especially of the sodalities in the Hapsburg monarchy, might be written. In this same session the assistance of the sodalities was pledged to the then recently founded Sacred Heart Mission Association, an organization to provide the financial aid necessary for missions in country districts. In the second session an animated and important discussion on the organization and mutual co-operation of the sodalities resulted in the General Board of Consultors of the Sodalities of Vienna undertaking the task of seeing that the resolutions of the congress were carried out, but especially of superintending the preparations for the next congress. Among other important business of this and the subsequent session was the proposal of a plan whereby other sodalities should form general boards of consultors similar to that of the Vienna Sodalities, with which latter they shall be united and through a representative who should be considered a corresponding member of the Vienna board of consultors. The "Sodalen Korrespondenz" was once more recommended and was recognized as the official organ of the German-speaking Sodalists. Sodalists were urged when on a journey to attend the meetings of sodalities in other cities and towns, as well as to take active part in other Catholic organizations, such as the St. Vincent de Paul Society, the School Associations and the like.

No sodality congress was held in 1898, but the sodality movement was warmly endorsed and recommended in the Second Catholic Congress of Lower Austria. In 1899, however, a monster congress of

sodalists was held at Alt-Otting a famous shrine of Our Lady in Bavaria and seat of a famous old college of the Society, on the occasion of the three hundredth anniversary of the foundation of the sodality there. It was a magnificent success. Over 15,000 sodalists from Germany, Austria and Switzerland took part in the celebration which lasted from September 7 to 10. The congress was called the German-Austrian. It is also known on the general list as the first German and the third Austrian. An especially noteworthy and far-reaching result of this congress was the impetus given to a better organization of existing sodalities, especially in Bavaria, where they had become mere confraternities of prayer, in which a few simple devotions to Our Lady were practised, and in which the correct idea of a sodality as a school of religious perfection for the laity was scarcely known. One sodality in Bavaria, with its central director in Regensburg, numbered over 8000 members. It often happened that the sodalists lived in different parts of Bavaria far distant from the seat of the sodality to which they belonged. Naturally there could be no question in such cases of regular attendance at meetings; such sodalities were sodalities only in name. The evil was frankly recognized and admitted, and steps taken to remedy it. At present the Bavarian, and other sodalities which suffered in a similar way, are organized on the correct plan of the Prima Primaria and have taken on a new lease of life.

The Sodality Congress idea had by this time taken firm hold and from 1899 on a convention of sodalists has been held every year except 1901 and 1904, either in Austria, Germany or Switzerland. In 1900 the meeting took place in Mariazell in connection with the eighth annual pilgrimage of the men of Vienna to this famous shrine. Over 3000 pilgrims attended, 500 of whom were sodalists. In 1902 the congress was held in Fribourg in Switzerland in conjunction with the first international Marian congress. The same year witnessed a congress also in Mannheim in Germany on the occasion of the 49th General Assembly of German Catholics. The 50th of these latter assemblies held the following year in Cologne offered the setting for the next congress. In 1905 a congress was held in Vienna, and in 1906 in Einsiedeln in Switzerland at the same time with the second international Marian congress.

The congress in Einsiedeln was really the first Pan-German sodality convention. It was the most thor-

oughly organized and the most enthusiastic of all up to that time, as it was also the most fruitful and lasting in its results. As a contemporary account puts it, it was a real sodality parliament, differing, however, from other parliaments in this, that every deputy was on the side of the government. From non-German-speaking lands greetings were brought from delegates of sodalities in France (Paris and Lyons), Poland and Bohemia. Papers were read and discussed by Capuchins, Redemptorists, Jesuits, Benedictines, members of the secular clergy and by many zealous lay sodalists. The practical results of the discussions are seen in the resolutions. These were cast into five main divisions: Upbuilding of Sodality Organization, Sodalities for Young Men, Sodalities and Works of Charity, Sodalities and Public Morality, Sodalities and the Press. The first of these was especially important for the items contained in the sub-sections. In the first of the latter the foundation in Vienna of a central Bureau of Information for Sodalities of Our Lady was resolved upon and entrusted to Ours of the staff of the "Sodalen Korrespondenz." This bureau was asked to publish a magazine for the direction of sodalities. This magazine has since appeared regularly every quarter under the name of "Praesides-Korrespondenz." At present it is taken by over 1200 directors. The other sub-sections recommended the completion of full statistics of the sodalities in the countries represented in the congress, exhorted sodalists to subscribe for and read sodality magazines, urged the erection of diocesan unions of sodalities, each sodality, however, to preserve its autonomy, and finally expressed the wish that in the future Sodality Congresses might be held independently of other congresses, and that in each congress special assemblies for sodality directors only might be included. Further a congress was determined upon for the following year in Linz, the capital of Upper Austria. The effect of these resolutions was seen in the large number of new sodalities which were founded during the year following, in the success which attended the work of the central-bureau, in the emphatic success of the "Praesides-Korrespondenz" and, above all, in the success of the Linz congress, at which over 4000 sodalists were present. Here for the first time a special section was devoted to sodalities for women. The comprehensive field covered by addresses, discussions and resolutions showed to what extent the enthusiasm and experience of previous congresses had

influenced and furthered the development of the sodalities in numbers and perfection. Every phase of sodality life was covered. Above all a strict observance of the rules was enjoined. Reform, if needed, should be accomplished through the infusion of the old sodality spirit, which was begotten and perfected by perfection of self through devotion to Our Lady, and showed itself in the zealous practice of the lay-apostolate. To carry out this apostolate more effectively sections were recommended to carry on various works of charity and zeal. Each sodality should have at least one such work. The congress closed on September 9th with a pilgrimage of over 1000 sodalists to the Pöstlingberg, a shrine of Our Lady on an eminence overlooking Linz. A similar pilgrimage is a closing feature of every congress.

The opportunity was seized at the Linz congress to hold a conference of sodality directors, in which it was resolved to hold no general sodality congress in 1908, but instead, in response to a frequently expressed desire, a conference of directors in Innsbruck. Accordingly in response to an invitation of a committee of arrangements consisting of two Jesuits, Father Gatterer of Innsbruck and Father Harasser, the zealous editor of the "Sodalen Korrespondenz" (now called the "Fahne Mariens"—"Banner of Mary") and director of the central bureau in Vienna, and three secular priests, over 130 priests, nearly all of them sodality directors, assembled during the two days, August 28 and 29, in the theological convictus in Innsbruck, and for eight or ten hours each day exchanged ideas and experiences, and discussed the sodality and its direction from every point of view. A glance at the programme will show the practical character of these discussions:

FIRST DAY.

1. The Director; his Work and his Juridical Position in the Sodality; by a Jesuit.
2. Sodality Press and Sodality Literature; by a Capuchin.
3. The Instruction in the Sodality Meeting; by a Jesuit.
4. The Organization of the Lay Apostolate of the Sodality; by a secular priest.
5. Hints for the Upbuilding of the Interior Life in Sodalists.

SECOND DAY.

1. Sodalities for Priests; by a secular priest.
2. Sodalities for University Students; by a secular priest.
3. Sodalities for Students of the Secondary Schools; by a Jesuit.
4. Discussion of the last two papers.
5. Gaining and Instructing Postulants; by a Jesuit.
6. Sodalities for Children; by two secular priests.

There was a closing conference on Sunday, the 30th, at which the resolutions were formulated and adopted. In these special emphasis was laid on the necessity of admitting to the sodality only those who gave promise of, or were willing to strive for, a piety better than the ordinary. Special efforts were called for in the organization of university sodalities and sodalities in seminaries, the latter as schools of future directors. Perhaps the most far-reaching result, however, of this meeting was the movement started towards the multiplication of sodalities for priests. Such a sodality has existed in the diocese of Freiburg in Breisgau for over forty years. As a result of the agitation, similar sodalities have been founded in the dioceses of Prag, St. Pölten in Lower Austria, in Tirol, Vorarlberg and in other places, and the number is on the increase. The subject is too large to be treated sufficiently here, so it must be postponed to a future number of the LETTERS. The conference closed with a pilgrimage to the shrine of Our Lady at Absam, not far from Innsbruck.

The effect of this directors' conference was already visible in the brilliant success of the sodality congresses of the two following years, in 1909 in Vienna and in 1910 in Salzburg. Over 4000 sodalists attended the Vienna convention, the splendid organization of which was crowned with such conspicuous results, that the sodalities of Our Lady are now looked upon pretty universally throughout Austria, Germany and Switzerland as a chief, if not the chief instrument for the spiritual regeneration of these countries. Space will not allow us to go into the details of these last two congresses, nor is it at all necessary, since the subjects were substantially the same as were discussed in previous meetings. Only the grasp of principles was firmer, the discussions more concrete, the resolutions more detailed and practical. Especially noteworthy was the evidence of a more actual participation by sodalists in works of

the lay apostolate. It was little short of inspiring, for instance, to hear the pastor in a large parish in a German manufacturing city, a man of great zeal and eloquence, who has organized a sodality for every class of people in his parish, narrate how he won back, through the zealous work of his sodalists, a whole section of his parish from Socialism.

Let us glance somewhat more closely at the results of those congresses. That they have not served merely to awaken an ephemeral enthusiasm is, I think, abundantly clear from what has been already narrated. Some additional details, however, will show that the results have been permanent and far-reaching. First of all, these meetings have brought the sodalities of Our Lady into a prominence all over Germany, Austria-Hungary and Switzerland more striking than would have otherwise been possible. As a consequence the increase in the number of Sodalities in these countries during the last decade and a half has been remarkable. The writer has not been able to find general statistics which would show the comparative increase in the number of sodalities in these countries during the entire interval mentioned. Since 1905 inclusively, however, the number of new foundations has been: 1905, 364; 1906, 314; 1907, 343; 1908, 416; 1909, 440; 1910, 510. Various local statistics show the influence of the sodality movement even more strikingly. In the diocese of Freiburg in Breisgau, for example, during the entire period from 1800 to 1860 only one sodality, for men, had been founded, and that in 1835. From 1860 to 1890 there were 14 new sodalities; from 1890 to 1900, 26; from 1900 to 1907, inclusive, 65; whereas in the two years from the end of 1907 to that of 1909, 62 new foundations are recorded. In the Rhine city of Mannheim 16 new sodalities were aggregated in the interval between 1899–1909; in Pressburg in Hungary, a city of about 60,000, 9 between 1902 and 1908, while Innsbruck has seen 8 new sodalities during the last six or seven years. The immense growth in Vienna is the most remarkable. In the beginning of the nineties of the last century, not over a dozen sodalities existed in Austria's capital. In 1903, there were 43, 28 for men and 15 for women; at the close of 1910 there were 113 sodalities in Vienna, of which 57 were for men and 56 for women.

Statistics cannot, of course, be given of growth in the spiritual life, but the unanimous testimony of directors of sodalities in the countries mentioned, as well as of

pastors of souls and bishops, to the renewed spiritual life in parishes and even in dioceses since the introduction, reorganization or increase of the sodalities is a sufficient guarantee of the existence of this spiritual growth. The growth is abundantly evident, also, from a perusal of the section of the sodality magazine entitled "News from the Sodalities."

Another important result of the congresses has been the increase of sections within the sodality. These sections have been thoroughly discussed in the various sessions especially during the last few years, and the fruit of the discussions has been the drawing up of definite and practical rules for the formation, direction and propagation of sections, and an immense increase in their number and activity. To mention only a few, there exist Eucharistic sections for the practice and propagation of frequent and daily communion and of visits to the Blessed Sacrament; Sacred Heart sections for the propagation of Devotion to the Sacred Heart and the Apostleship of Prayer; Charity sections, for the work of the St. Vincent de Paul Society and other charitable works of men; St. Elizabeth sections for similar work among women; Mission sections, to collect money, clothing, etc., for the missions; Cæcilia sections, to care for the music of the sodality meetings, in churches, etc., and for the study of church music; sections to provide for the needs of the altar in the matter of vestments, etc., literary sections to further Catholic literature, distribute good books, organize and direct sodality academies, etc.; press sections, to aid the great work of the Catholic press; and a host of other sections. In particular the press sections in Austria have done splendid work for the "Piusverein," Austria's vigorous Catholic press association. The mission sections of Austrian sodalities especially are not behind the press sections in their efforts for the missions in Bosnia. In Vienna a Catholic Library and Reading Circle is a work of sodalists; a sodalist is founder and editor of a new Catholic literary magazine "Der Fels" (The Rock), and sodalists are prominent in the influential Catholic literary union "Der Gralbund." In Vienna, too, sodalists have been the soul of the church building movement to supply the crying need of churches in the Austrian capital. One of their achievements is the beautiful Canisius Church of Ours in Vienna, to which the new professed house is attached.

A further result of far-reaching importance that has been a direct achievement of the sodality congresses has been the adoption of the "Fahne Mariens" as the official organ of the sodalities in German-speaking countries, and the foundation of the central sodality bureau in Vienna under the direction of the editor of the "Fahne Mariens," who is one of Ours and who, with another of Ours as assistant, devotes his whole time to the work of the sodalities. The "Fahne Mariens," a monthly, has at present a circulation of 15,000 which is continually growing. It is excellently edited and has attained a position of great influence even in the German Catholic literary world. It is also well illustrated and costs about 50 cents a year postpaid. This year a separate sodality magazine for students of academies and other secondary schools was started along the lines of the "Fahne." This new venture appears six times a year and has already a circulation of about 5000. A Sodality Calendar, circulation 12,000, is also published.

The central bureau is the clearing house for the German sodalities of the countries mentioned. It looks after the aggregation of new sodalities, supplies the necessary information for the foundation and direction of the same, when necessary sending one of Ours to start the new sodality. It publishes or supplies sodality literature of all kinds, sodality stationery, even sodality note-paper, picture post-cards and propaganda stamps, sodality hymns and music, sodality pictures and diplomas, also statutes and other requisites for sections, and finally plays for dramatic entertainments by sodalists. A volume of recitations for such entertainments is in preparation. The Sodality Directors' Magazine, also a publication of the central bureau, is already a valuable library of reference for sodality directors. The central bureau and the "Fahne Mariens" have proved themselves especially invaluable in the organization of the congresses. Directed through the bureau and the "Fahne," this organization has been greatly simplified and assured of permanence.

The spirit of the congresses and directors' conferences has been carried into the various states and crown lands, and has given the impulse to numerous local sodality congresses, diocesan, state and district as the case may be. A diocesan congress and conference is held for instance, every two years in the diocese of Freiburg in Breisgau. In Northern Bohemia a congress of student sodalists is held every year; and we read of a congress

held in 1899 in Vorarlberg, where they have since been regularly convened; in Teschen in 1905 for all Silesia; of a directors' conference in 1908 for all of Bavaria—this latter a direct result of the Innsbruck conference of directors—and in 1909 a similar one in the archiepiscopal city for the archdiocese of Cologne. As inevitably there are many sodalists and directors at these local congresses who have attended the general congresses, the former become practically a continuation of the latter, whose influence is thus spread over a wider field.

The limits of this paper forbid our entering on a further description of the excellent results that these sodality congresses have achieved, but it is believed that enough has been said to show that they have been productive of much more than speech-making, music and a little ephemeral enthusiasm, as happens in many similar assemblies. They have proved the most powerful factor in the growth of the sodality idea in Germany, Austria and Switzerland, to the influence of which much of the success of the religious revival in these lands can be traced. In the opinion, too, of many most competent to judge, the sodality will be the chief instrument if this revival is to develop into a complete religious regeneration.

In conclusion it is well to remark that the writer has confined himself to the sodality congresses in German-speaking countries because of these he has had first-hand information. Sodality congresses have also been held for years with great success in Spain, and they have been taken up in Hungary. An account of these from a competent authority would doubtless be welcome to readers of the LETTERS.

M. J. AHERN, S. J.

PILGRIMAGE TO ST. FRANCIS XAVIER'S SHRINE IN GOA.

I often promised to give you an account of our trip to Goa and I almost feel ashamed to have let you wait so long. But to-day I shall try my best to reward your patience. Well, no event of 1910 stirred up the minds of our people in India more than the exposition of the body of St. Francis Xavier. The first rumors that the newly consecrated Patriarch of Goa intended solemnly to expose the sacred relics began to circulate in Bombay in the beginning of last year. As soon as these talks received their confirmation in an official announcement of the ecclesiastical authorities, rich and poor, young and old, Christians and even pagans counted their Reis and Annas to see whether their means would allow them a pilgrimage to Goa. In fact, scarcely a single Goanese remained in Bombay. Cooks and butlers, clerks and office men of Goanese extraction could hardly be kept at work. All wanted to see their beloved patron and protector. One of our butlers told me with tears of joy in his eyes that he had just obtained permission to go to Goa. Even our pagan servants fought for the honor to accompany us on our pilgrimage. Two of them were chosen and devoutly kissed the sacred body. I know that whole families, Hindoos and Parsis, were carried along by the general enthusiasm. Business men closed their stores to hurry down to the centre of public veneration. If feelings ran so high here in the north, you will not be surprised to learn that the Hindoos in Portuguese territory are reported to have shown as great a devotion to St. Francis as the Christians themselves, and that miraculous cures were wrought in behalf of those, who are not yet united in the bond of religion to India's greatest Apostle.

But what about ourselves? Should we, his brethren in religion, not be allowed to go? Rev. Father Superior, who was at the time in Rome, on his return brought us the welcome news that all who had not seen the relics in 1890 had permission to pay their homage to their great patron at the shrine of Goa.

All lived in eager expectation when the sudden revolution in Portugal threatened to upset all our plans and hopes. It was said that without the pecuniary assis-

tance of the government the exposition would become impossible. When finally the necessary money had been secured, and the enforcement of the law against religious orders postponed to January 1, 1911, a new difficulty arose. The Apostolic Delegate sent a circular to all bishops belonging to religious orders dissuading them from attending the festivities in Goa. Thereupon our Archbishop cancelled the appointment according to which he was to spend the month of December with the Patriarch of Goa. Priests were also told that their presence at the shrine was in no way of obligation. In spite of all this the consultors of the mission decided in our favor. So we closed school on the 23rd of November and immediately began our retreat in order to finish before the 3rd of December. Our communities of Bombay went in three bands, on the 5th, the 12th and the 19th of December respectively. I joined the last.

We left Bombay by boat which carried 500 passengers more than it was licensed to carry. Thousands would have remained here, had these transgressions of the law not been tolerated by the authorities. Fortunately no accidents happened. Our route led us along the western coast of India. Numerous ruins of old Maratta forts still bear witness to the fierce struggle of the East India Company with the most warlike tribes of the peninsula. However, for a lover of nature whose delight it is to behold green forests and fertile fields, the time proved to be ill chosen. For no rain had fallen in these regions since last September, nor is there any likely to fall for the next four or five months. But as soon as we reached Portuguese territory, all appeared totally changed. Here rivers and water courses of every description irrigated the fields and clad the forests in their luxuriant tropical green. Mango trees and palm groves abound almost in spite of man who has hardly to raise a hand to reap the abundant harvest. Indeed, the old Portuguese had their eyes open when they settled on these shores.

We arrived at Marmogoa, the commercial centre of the colony, at 12 A. M. December 20th, and after endless troubles and vexations succeeded in securing a corner on an over-crowded ferry which was to bring us to Panjim, the Governor's place of residence. Owing to the negligence of the present government the river is now so filled up with silt that only one single boat can

slowly wind its way up stream to Panjim. Here we had to change again, this time taking a small steam launch which safely landed us at Old Goa about 7 P. M. This last part of our trip had been most pleasant. The terrible tropical sun which had been beating down on us in the bay of Marmogoa for three long hours, so that I nearly fainted, was about to set in the West. Many people who had started with us from Bombay, preferred to spend the night in Panjim, thus relieving us from the rush of an excited crowd. Now the scenery! Well, I am not a poet nor the son of a poet to do justice to the beauty of God's nature. But imagine the palm and Mango plantations on both sides of the river flooded with the golden light of the setting sun. I leave it to you to fancy my thoughts and feelings as amidst this splendor I approached the very paths where our holy patron had been hurrying after immortal souls. We rounded the last bend of the stream, and there they were, the majestic piles of Old Goa, resembling the river front of a large city. And it was such about 300 years ago, when 200,000 Portuguese and Natives peopled its narrow streets; but to-day, let us not be deceived by the throng of pious pilgrims, about 70 persons inhabit the remaining grand buildings. Nobody, except the canons of the cathedral with their servants, cares to stay at a place which has become the most feverish and unhealthy spot of Goa, thanks to the sluggish and narrow minded government.

As the Bom Jesus was already closed, we repaired to our lodging, a room in the old monastry of St. Monica, the former convent of some 100 Augustinian nuns. Even to-day the building is an imposing structure. A large rectangular garden is surrounded by verandas twelve feet broad, and that at every story up to the roof; behind these verandas follow the corridors, just as spacious as the verandas; the rooms of the former inhabitants open into these corridors. More than sixty years ago the last nun left the house to the destructive monsoons, and their work has already shown itself. To give you an idea of the grand designs, I need but mention that one side of the rectangular structure is occupied by a church twice as large as St. Mary's in Toledo, Ohio. Here the visitors are shown an old crucifix which on two distinct occasions opened its eyes and wept. The first time it happened in the presence of the nuns alone, and when the Governor came to in-

quire into the truth, the same miracle was repeated. The fact, I am told, is well authenticated.

After a light supper we retired for a little rest. I say a little rest, for we had to try a novel experience. Since about 20,000 pilgrims arrive every day and many of them stay over night at the convent, no accommodations could be made. But for the abandoned convents and cloisters we would have been forced to spend the night in the open. Under the circumstances we considered ourselves lucky to get at least a room with a table and a few boards to lie on for a sleep. A true Indian would deem our quarters sheer luxury. But you know, I am not yet so far acclimatised. I slept soundly, whilst some scholastics had a hard time of it. Early in the morning all were ready at the appointed time for our first audience with our great leader. We heard mass and received holy communion. Then we went to the shrine. There it stood before my eyes overshadowed by a costly canopy. A large number of candles and a garden of flowers partly hid the sarcophagus from our view. So much, though, could be seen that neither gold nor precious stones had been spared to prepare a fitting dwelling place for our father and patron. The shrine is a miniature church of romanesque style. In 1885 the body was still quite life-like, but then face and feet began to harden and dry out, whilst the rest is still well preserved. A young Hindoo was permitted to touch the legs of the Saint, he found them quite soft, was convinced of the miracle and is now under instruction to become a Catholic. The right arm, as you know, was taken to Rome a long time ago. Also the big toe of the right foot is lost. A rich lady is said to have bitten it off in order to secure a relic of the Saint.

Perhaps you now ask: Did any miracles occur this year? Yes, many were spoken of, but I shall speak only of such as I know for certain. There were two Hindoo girls, four and two years of age, both born blind. The linen which covered the feet of St. Francis was placed on their faces. When it was removed, both children had obtained the full use of their eyes. A fireman who was paralyzed and unable to walk or speak a word, received the use of his limbs, and speaks again, though with some difficulty. In a few weeks we shall be able to say more on the subject, as an official publication of the authentic miracles is under preparation.

It may perhaps interest you to know what the daily papers report about the exposition. The Times of India wrote as follows on January 5th:

"A silver sarcophagus in a dimly lighted church with slanting rays of light from high windows picking out the fold ornamentation and here and there reflecting themselves in set gems, emerald, ruby, turquoise and topaz. A long line of people of every cast and creed, the well dressed side by side with the rag clad, moving in a gigantic sinuous file towards the shrine, devoutly, silently passing around the glass panelled coffin, gazing with eyes of desire at the sleeping Saint, some with curiosity, others with wonder, all with faith pulsating every gesture, every glance. Not the shrine in its gorgeous gold and gems is the lodestone, they heed not, but the shrunken mummy-like figure of the man who 360 years ago was hardly more than a voice crying in the wilderness, and now in the grimness of death draws this multitude from the furthest parts of India. To them he is a healer, gifted with divine power, the mere touch of whose garment can make them whole, and as the sick, the maimed and the halt are held up to kiss the feet, eager hands hold up handkerchiefs, ribbons, rags and even pieces of bread to be sanctified by a touch. Here a native woman clad in nun-like white draperies lays her babe by the coffin, pressing the tiny wizened fingers against the glass in mute appeal to the dead to aid the living, a strange meeting of the life that was so many years ago and the life just at the dawn; there an old man tottering with palsy, upheld by the hands of a son or daughter, kisses with ecstasy the feet of the Saint, lingering with looks of love and reverence, grasping to his breast the rag that has touched the dead body until he is gently pushed along by the kindly priests to make room for others. Every quarter of an hour the big doors are flung open and a surging multitude enters amid a babel of tongues and the vociferous cries of the order-keeping military officials: then the doors are closed again on the greater crowd without, awaiting their turn to enter, and all subsides into a buzzing as of a hive of bees, broken only by the wail of an infant and the crooning sound of the mother hushing it to sleep. One by one all are marshalled into a never-ending serpentine line, passing the bier at about seventy per minute, the priests with infinite patience aiding the lame and infirm, lifting little ones up for the devotional

kiss, bringing wee babes in the arms out of the crowd, placing the cere cloths on eyes, brow and mouth of each suppliant in sign of the cross, touching the Saint with innumerable rosaries, crucifixes and other mementoes held out by the faith inspired devotees. As the twilight comes, deepening the mysterious gloom of the church, the bier lighted by the flickering wax tapers in silver candelabra,—symbols of the life around which burns out its short allotted time blown by breaths of circumstance,—the long line of shadowy figures kneeling or in procession, are the only points that catch the eye until the doors are closed and night adds silence to the silence of the dead, and one goes away realizing the simple faith and reverence that evoked the words "Great is thy faith, be it unto thee even as thou will."

"The final day, the Times continues, ends with a paean of praise, a long procession of priests, seminarists and acolytes fills the church, and the Patriarch entering in state kneels in prayer before the shrine in his robe and train of rose silk, with a rose skull cap on the bearded dignified head, with hands outstretched to the gorgeous symbolism and the statue of St. Ignatius Loyola. He looks like a Pope or Doge of mediaeval days, the emblem of a faith that has ruled the world for nearly 2000 years. After high pontifical mass with choirs chanting in alternation followed by the locking up of the coffin with triple keys, the crowd pours out into the sunshine amid the green glades and the shimmering white churches, leaving nature to her sway over long deserted Goa and the Saint to his long, long vigil in the church of Bom Jesus."

After this lengthy digression let me resume my account. As the rush for the altar over the shrine was very great and the time for saying mass there limited to a few hours none of our Fathers said mass at the altar. But the scholastics and brothers heard mass there and received holy communion at the shrine. Of course, we often returned during the day and, useless to say, I never forgot my friends across the ocean.

There are in Old Goa many churches besides Bom Jesus, as St. Francis Assisi, St. Cajetan and others. We visited all of them. We were also in the chapel where St. Francis Xavier used to gather the children for catechism, and where he was repeatedly found in ecstasy. This chapel lies near the former college of St. Paul which gave to the Jesuits here the name of Paulists. Here you find a deep well from which St. Francis drew

his drinking water, and I dare say, no one came to the chapel during the celebration at Goa without tasting of the same water.

When we had seen all the places made sacred by St. Francis, we hurried back to Bombay full of new strength and joy and zeal, but also not without great sorrow. For we knew that those simple child-like Goanese were soon to be bereft of their best friends. We knew that eight days later it would be a penal offense for any one of us and our brethren to set foot on these sacred shores, an offense punishable with not less than one and a half year's imprisonment. In conclusion I recommend our mission and all the lands on which our common brother St. Francis labored so hard, to your earnest prayers. With best regards to all my friends in America

I remain yours in Xto,

AUG. HOLT, S. J.

THE STORY OF THE SODALITY RULES.

A Father of our Province who was charged with preparing a new edition of the *Messenger* Sodality Manual, a good number of years ago, composed a new set of Rules, meaning to substitute them in the Manual for those approved by Father Beckx in 1855. He might have simply published his Rules without more ado, as some have done in other countries, but he happened to know that he had to submit his work to Father General, as the power to approve Sodality Rules is reserved to him in the Institute. The Rules were therefore sent to Rome and the author waited and waited—and never received any answer! No doubt, the said Father profited of his experience to become a wiser man; if not, the following story may help him to see the reason of his failure.

Sodality Rules have been three times approved by the Father General. The first time was in 1587. Some vague, and perhaps untrustworthy, tradition makes Father Aquaviva the author of these Rules. We know for certain that he put them in the hands of a number of Fathers for revision, and after considering their suggestions, formally abrogated all preceding Rules and promulgated the new in the Prima-Primaria Sodality on the first day of November in the year 1587. The original draft was in Italian. A translation into Latin

was immediately made and was printed at the Roman College by the end of the year.

The Common Rules of 1587 were the only ones in force during the long period from 1587 down to the year 1773.

The Suppression, of course, destroyed the great majority of Sodalities and threw the rest into a state of confusion. Many abuses were introduced and the practice of the Rules was to a large extent abandoned, even in the Prima-Primaria.

After the restoration of the Roman College and the Prima-Primaria to the Society, serious work on the Rules was necessary in order to adapt them to the times. This work was begun about the year 1831 by the Director and the Council of the Prima-Primaria and continued off and on until 1846. The result was a body of Particular Rules for the Prima-Primaria and a short set of Latin Rules—only nine in all—for the common use proposed. Then came the Roman revolution of 1848 which caused many projects, no doubt, to be forgotten: certainly the Prima-Primaria Rules of 1846 quite disappeared from the scene. We do not even know if they were ever laid before the Father General.

But it was felt that some new Rules were a necessity, and so in 1855 Father General Beckx issued the second Common Rules. These go by the name of Father Parthenius, but the designation is not entirely correct, for the following reason.

Father Parthenius (Joseph Marianus Mazzolari) was Director of a Sodality in the Roman College from 1752 until 1773. He wrote a set of Rules for Sodalities, especially those in Jesuit Colleges, somewhere about the year 1760. These Rules, or rather a photographic copy of them, are in the present writer's possession. They are a Latin translation of the first Italian Rules with considerable additions, made by Parthenius. Apparently, what happened was this. Father Joseph Boero, who at the time was Archivist in the Curia, discovered the above copy in the Archives and as the matter of new Sodality Rules was being discussed, presented it to Father General Beckx. Father Boero would, naturally, have introduced certain changes in the Rules, so as to make them suitable for all kinds of Sodalities, whether in Jesuit Houses or not. We have no record whatever of any further examination of these Rules by any Father appointed for the purpose, and

even the authentic decree of approval is lost. The Rules were published at the Civiltà Cattolica Office with the date of 1855. This is undoubtedly sufficient guarantee of the authenticity of the Decree of Father Beckx, which follows the Preface. Father Beckx approved the Rules of 1855 absolutely, with no distinction between non-Jesuit and Jesuit Sodalities. There is good reason to think that he meant them for all, not wishing to admit in practice the theory that outside the Society Sodalities were subject to the Bull *Quæcumque* of Clement VIII, which requires the Rules of Confraternities to have the approval of the Ordinary. The argument for this opinion can be briefly stated as follows:

In 1864, the Procurator General of the Society, Father Betti, printed a pamphlet in Father General's name to show that Sodalities in and out of the Society's Houses, are not included in the Bull *Quæcumque*, and his contention was accepted as valid, the decision being formally given by the Sacred Congregation of Indulgences, 29th of August, 1864. Father Betti based his assertion on the concessions of Leo XII made in 1824 and 1825 and on the *Golden Bull* of Benedict XIV, of the year 1748. He employed the former documents to show that Sodalities since 1825 were all in the same condition as those existing in 1748. Now, in 1748, the Sodality Rules were entirely subject to the Father General of the Society. The conclusion is, so they were after 1825, and this notwithstanding the fact that after 1825 many Sodalities were not in our Houses or Churches.

The position taken by Father Betti was not new in the Society; on the contrary, it seems to have been the common opinion at head-quarters. Without entering further into the matter here, we may offer this as an explanation of the fact that Father Beckx approved the Sodality Rules without distinguishing between Jesuit and extern Sodalities.

The next event in the history of the Rules belongs to the year 1885. In that year, Father Vicar General Anderly sent out to the Society two Instructions on the Sodality, one for Ours, the other for Externs. In the first he ordered our Sodalities to keep to the Rules already approved, meaning, of course, those of Father Beckx; the others being quite unavailable, as copies were exceedingly rare; in the second, he proposed for extern Sodalities a nucleus of Rules on which their

Particular Rules would be built up. This nucleus he required them to adopt, just as Father Beckx has approved the full Rules for them. But we have certain information that he did not mean to make a new Rule out of his General Statutes—so the nucleus was entitled—and so they do not count as a third Common Rule. They have, however, been so taken, unfortunately, and have consequently introduced no small confusion into the question of Sodality Rules and into Sodality work.

From 1885 to 1910 nearly as many Sodalities were aggregated to the Prima Primaria as were aggregated from 1854 to 1885. At least nine tenths of them were extern Sodalities and in many cases existed under conditions which were quite outside of Jesuit direction; indeed, Jesuit control was distinctly deprecated in many quarters, as for instance, in the German Reichstag, in 1904, when a strong protest was made against the existence of Sodalities on German soil, precisely because of their connection with us. These and similar reasons led to the new Rules of 1910 being approved in a way which was not against the opinion of some canonists that extern Sodalities do not come under the jurisdiction of our Father General. But we are anticipating.

The immediate occasion of the making of the Rules of 1910 was the desire on the part of several writers to have Rules modern in contents and shape for Manuals which they were bringing out. The work was begun in the summer of 1909. The Rules of Father Beckx were taken as a basis and were rearranged in a new order and with some changes of material. The resulting composition was thoroughly overhauled and in its third edition was communicated to a Father of the German College for his opinion. The opinion was adverse, as he was in favor of more brevity than had been used, while he had no objection to the contents. Unfortunately he fell sick shortly afterwards and was not able to continue his own labors on the reform of the Rules.

The fourth edition of the manuscript was then prepared from the third, but with more use, this time, of the Pontifical Decrees bearing on the Sodality, many of them belonging to a date later than that of Father Parthenius. Typewritten copies with wide margins were then sent to seven Fathers, one in Austria, one in England, two in France, one in Ireland, one in Italy and one in Spain. These were all specialists in Sodality work and all but one had written on the Sodality, five

of them had published Sodality Manuals, one was the head of the most successful Sodality of modern times, three were editors of Sodality magazines.

After some time, replies came in from the Fathers, and the fifth edition of the proposed Rules was made, taking account of their suggestions. A typewritten copy of this edition was sent to still another Father in the German Assistency, the editor of a Sodality Magazine, and other copies were submitted to four of the Fathers of the Curia, one of whom shared with Father Beringer the labor of preparing all the Sodality documents issued from the Curia in the last twenty-five years. The four Fathers represented the German, the French and the Spanish Assistencies. From their notes on the Rules was composed a sixth edition, embodying the fruit of all the study so far made on the subject. Before the sixth edition was proposed, as was intended, to Father General, the Rules approved by Father Martin in 1904 for our Spanish Houses were again examined, and after some consideration it was thought advisable to abandon the sixth edition and present them for a general approval. This was finally done, after the Spanish Rules had been rearranged and adapted in accordance with what the Fathers consulted had suggested. This copy—the seventh edition—was presented to Father General and he made a preliminary study of it. His absence from Rome followed shortly after, but the interval was occupied by sending the Rules around to the Fathers Assistant for their official and written comments. In November, 1910, the Rules at last reached the final stage. Father General fully examined them in person and on the feast of St. Stanislaus, decided to approve not the seventh edition, but the Spanish Rules from which it had been made. A translation into Latin was immediately got ready and was compared with the original by two Spanish Fathers, and some additions, rendered necessary by circumstances, were made, account being taken especially of the comments of the Fathers Assistant. The Latin form of the Rules was then submitted again to Father General and after a thorough—the third—examination by him and with corrections in his own handwriting, the eighth edition of the Rules was approved by a formal decree, which was also largely in his handwriting, the date of Our Lady's Immaculate Conception, 1910, being chosen for the act. The new Rules were

immediately printed in the Acta Romana, S. J. and were thus communicated to the whole Society.

The approval of the Rules of 1910 is limited to the Houses and Churches of the Society of Jesus. It thus leaves open the question how far the Father General has power to make Rules for non-Jesuit Sodalities. This does not mean that he will cease to exact certain features of every Sodality that applies for aggregation, but it allows extern Sodalities, when they present their petition, to send up Rules different from those of 1910.

It was foreseen, however, that many, if not all, Sodalities would gladly accept the new Rules for their guidance, and so notes have been added to various editions in the vernacular adapting the Rules to non-Jesuit Sodalities. This was done, of course, without bringing in the authority of Father General, which was not necessary for the act. These notes are found appended, for instance, to the Rules in the "Official Directory," published in England, Ireland, America, Spain and Italy, with the *imprimi potest* of the respective Fathers Provincial. The "Official Directory" was written by four Fathers at Rome and was supplied from Rome to the Fathers concerned with its publication. Roman approbation, therefore, it has not, but it was given much more study than such documents usually receive and even more than the Instructions formerly sent out by Father General. It is, therefore, likely to take the place, as was intended, of the Instructions found in the Acta Romana, S. J., of 1906–1910.

Such is the history of the new Rules. One can easily see that the making of Sodality Rules is by no means an easy task and that whoever hopes to get another set approved within the next fifty years may expect much labor and many disappointments, and perhaps meet with final failure.

There is no need of speaking of the contents of the Rules. The Rules are open to every one in the Acta Romana, S. J., in Latin and in the varios "Official Directories" in the vernacular, and no one can have an excuse for not knowing what they prescribe or recommend.

ELDER MULLAN, S. J.

A TRIP IN THE REPUBLIC OF GUATEMALA.

Rev. and Dear Father:

I have been asked by my Superiors to give you an account of a trip which I recently made in the Republic of Guatemala. The reasons, which they charitably urged to induce me to write, are: that the account will be interesting to your readers; that it will be an incentive to missionary zeal; that it will give Ours information of the conditions surrounding us, and a knowledge of the opportunities for doing good to the neglected souls in the turbulent States of Central America, which our security in British Honduras gives us. Although tempted to doubt the weight of the reasons alleged, I will simply comply with the wish of Superiors and inflict upon your readers what I fear will prove a rambling, unconnected, uninteresting recital of my journey.

Guatemala, as you know, is the first of the republics of Mexico, stretching thence to the republics of San Salvador and Honduras, and reaching eastward from the Pacific to the Atlantic. On the last mentioned side, its seacoast is very limited, due to the fact, that England had cut off from the northwestern department of Peten a long strip of land, which the Guatemaltecans call "Belize," but which we name "British Honduras," reserving the name "Belize" for the capital city.

Setting out from our home station at Punta Gorda, I had often paddled up the Sarstoon River, the southern boundary of this colony, to visit the stations lying on the British side. How longingly did I look at the mountains on the other side, and how frequently was I tempted to steer my boat up the rivers, leading into the interior of Guatemala, when my Indian boatmen would tell me of numerous villages and towns, situated in that forbidden land, which were never visited by a priest. Often, too, on visits to Aguacate and San Antonio, had I tramped to our western frontier and met people from the plateau of Peten, who told me of numerous churches, built many years ago and once flourishing parishes, but now without a priest to serve them or to take care of the tribes, whose huts cluster around them. Even from the door of our "Convento," looking southeastward across the Bay of Amatique, one can see the hills of Guatemala, among which cuddle many villages that once had resident priests, and at the foot of which lies

Livingstone, a town of 3000 inhabitants, with its church deprived of its pastor for many years. Beautiful indeed is the situation of Livingstone. Surrounded by high wooded hills, the town is perched upon a plateau, which rises thirty or forty feet above the sea. At the bottom of the cliff is the mouth of the Rio Dulce, a stream that rivals the Rhine or Hudson for scenery. A few miles above the mouth of the river is a lagoon, which—travellers say—reminds one of the lakes of Switzerland. A natural paradise: a moral desert! But however great the desire of visiting these places might be, however frequent and piteous the calls for assistance from these orphaned parishes, go there, I might not. They lay in a forbidden land, which the Jesuit enters at his peril. Twice or thrice I did answer the pressing summons of help, but then only in places where I had good reason to suppose that no clash with Guatemaltecan officials would be imminent. Such were our directions from superiors.

However the recent decree on marriage commanding pastors to communicate with the priests of the church, where the contracting parties had been baptized, forced us to seek closer intercourse with Guatemala. For want of other sources of information, we were obliged to direct our inquiries to the Archbishop of Guatemala in person. With a view of explaining our situation to the ecclesiastical authorities, and of ascertaining their views and desires in regard to the people who appealed to us for spiritual aid, I was requested by superiors to make an effort to get into the country. We also wished to interest the clergy and their people in our College at Belize, as we realized that little or nothing was known of its existence. We had been informed that many parents were anxious to give their sons a Catholic education, but that the expense of sending their children to the United States or Europe could be borne by the wealthier classes only. Our charges were so moderate, so our informants assured us, and the travelling expenses to Belize so much less, that many, who could not send their children to distant schools, would be able to meet the outlay. I was therefore to advertise the College and try to communicate in person with parents, whose sons might become eligible students of our College in Belize.

Some time previously Father Mitchell, the Superior of the Mission, had communicated with Mr. Sands, the late American Minister to Guatemala. This gentleman

had advised him to write directly to President Estrada Cabrera and stating the object of my visit, to ask permission to visit the country and to guarantee my personal safety. Strange to say, the President replied in person, graciously granting the request and stating that the laws of Guatemala forbade religious congregations to reside in the country, but that if I travelled as a private person I could go unmolested wherever I listed. Later on during my stay in Guatemala I showed this letter to some persons whom I judged to be prudent and trustworthy. All of them were surprised that the President, who usually ignored requests of every nature had deigned to even notice a letter from a stranger asking a favor which was very exceptional indeed as I myself realized more and more the longer I staid in the country. And they wondered still more that the President should grant, what all assured me was not according to the statutes of Guatemala. For these laws not only forbid religious congregations to have residents in Guatemala, but decree the banishment of the Society by name, and specifically prohibit any individual member of our Society from entering the country, and this too, under penalty of death. The guarded expressions in this same letter made me realize, that it would be more prudent not to display the Jesuit badge or the Society's button on the lapel of my coat; and so, knowing it to be useless to pretend I was other than a priest, I boarded the steamer for Puerto Barrios, as a simple American, secular priest, travelling for recreation and instruction.

I sailed on the afternoon of Feb. 20th, from Belize, accompanied by the good wishes and fervent prayers of the community, and perhaps by secret unexpressed fears of my personal safety. I imagined that travelling as a secular priest, would safeguard me from even small annoyances; but had I known then, what I learned afterwards, I would not have laughed at repeated suggestions of caution; for, both at Puerto Barrios and San José, the principal port in the Pacific coast, many a secular priest, law or no law, with reason or without, has been forbidden to land, and has been peremptorily told to return whence he came, and not to annoy Catholic Guatemaltecans by his presence.

It is a ten hour run from Belize to Puerto Barrios, and when I awoke the next morning, Barrios lay before us. There was every indication of a fine day, but alas! a half-hour after, just as the steamer fastened to the pier,

a veritable deluge of rain greeted us, although it was the height of the dry season. Not a soul had come out on the pier to see the new arrivals, the rain keeping all the loiterers, who never miss the weekly steamer, under cover. The clerk of the Commandante attended to his master's duty of inspecting the list of passengers, and then we were told that we could go ashore. I was the first to leave the boat, for I knew there was no time to lose, if I wished to catch the morning train for the capital. And to the capital I wished to get as quickly as possible, for I had a presentiment, that a day's stay at the port, would stir up the zeal for his country's wellfare of some minor official, who felt the need of ingratiating himself with the powers on high; and *that* might mean exclusion from the country or even imprisonment for me. So I hurried on towards the station at the end of the pier. As I left the pier, I met a Carib boy of our district whom I knew. Not another person was in sight, for the rain was still falling heavily. There stood the puffing train, and not one dread official to bar my path. Still, fearing complications if I went aboard without baggage inspection, I asked the boy to take me to the customs office. In the examination of my valise, the only object that caught the officer's eye was a package of prospectuses of the College. He picked up one and glanced through its pages; then turned to the front page and slowly read the names of the faculty. My heart sunk within me, as, looking over his shoulder, I saw the many S. JS., printed, so it seemed, in painfully large and bold capitals, staring me in the face. At last he remarked in Spanish, "A fine college." I hesitatingly assented to his view, but then boldly added: "If you like, keep the catalogue; and should you know of a good boy, send him there; that is the place for him. But now, excuse me, Señor, I must catch my train." "Bueno! Bueno!" he replied; and with that, snapping together the flaps of my valise, I darted away and began to look for the ticket office. Just then my Carib boy called out: "Hurry! Fader, hurry! de train he go. Hurry! quick!" With his help my valise was put aboard, I quickly sprang after it, and the train straightway pulled out, much to my satisfaction, although I had to pay an extra fifty cents as a fine for my carelessness in not securing a ticket at the office.

And here I was in Guatemala, still safe and free: the first Jesuit, I believe, who in forty years had the good fortune to acccomplish the feat. Father Henry Gillet

setting out like myself from Belize had indeed landed on its shores, but was promptly arrested and sent to the capital a prisoner. It was only on the vigorous protests of the British Consul that he was released and immediately transported out of the country. As we proceeded further inland, the rain ceased entirely, and we soon reached a region which, judged from its arid and dusty appearance, had been a stranger to rain for months. I then realized what I had not appreciated at the time, that the down pour at Barrios, had been a blessing in disguise, sent, so it seemed, for my own special benefit.

Elated at my success of evading the watch-dogs of the port, and buoyed up by an ever-increasing sense of security, I thoroughly enjoyed the changing panorama, which unrolled itself before me. First came the extensive banana plantations of the United Fruit Co. None but colored Protestant ministers attend to the spiritual wants of the laborers, that work in these plantations; and yet, among these working men, that stood staring at the passing train, I recognized a number of Catholic Caribs from British Honduras. Their popping eyes and open mouths eloquently expressed their surprise and wonderment at sight of their pastor, but soon the stolid stare of the yokel gave way to excited capers, expressive of their joyful recognition, as I signalled to them, and of their desire to welcome me in a strange land.

Soon the train began to climb out of the low lands into the higher regions. We passed many Indian villages and towns. The inhabitants of these various places seem to have a distinctive dress, the people of no two towns dressing exactly alike. These poverty-stricken wretches come crowding around the train, offering for sale fruits, drinks (refrescos), at a ridiculously low price. A few "reales," the value of which was less than a cent of American money, would buy all one would want.

At 7.30 P. M., the electric lights of the capital gleamed brightly down in the dark valley into which the train, having crested the surrounding hills, began to descend. After a short while, we rushed through brilliantly lighted streets, past tall houses and crowds of people, all of which seemed so strange to the traveller, after his many years in the "Bush."

Having arrived at the station we were surrounded by a shouting, swirling crowd of men and boys, each one trying to grab and carry off your valise. There were

cabbys shouting, and hotel runners calling. Was I in Chicago once more? Before I could answer my question, I was brought back to Guatemala with a jolt. "Your name?" peremptorily said some one, who had hold of my arm. I turned sharply, and found a policeman staring me fiercely in the face. "My name?" I exclaimed, "What for?" "The law, the law!" he shouted. "It is the law." Thinking it unwise to refuse, I gave him my name which he scribbled in a memorandum book (I would like to have seen his spelling of my patronimic). He then dashed off after some other Americans, who had already reached a carriage, and were on the point of escaping the dread minion of the law. Everybody, it seems, is stopped, not only on leaving, but very often on entering a train, and asked his name, destination and business. For what purpose, no one seems to know, but evasion or deception in this matter is punished with fine or imprisonment.

Hotel accommodations in Guatemala are not of the best, and that first night in lieu of something better, I was forced to sleep in the same room with an American Jew, a drummer from Mobile, who kindly offered me "posada" for the night. Next day, after hearing Mass in the Cathedral, I, at an hour which I deemed convenient, called on the Archbishop. However, his one hour for receptions was passed, and no amount of urging would induce the porter to take in my card. "You must return to-morrow, and it is entirely useless to try to see him to-day," said that dignitary. Obeying the instructions given me, I hastened to put myself under the protection of the American Minister to Guatemala, and called at the Embassy, as soon as possible. The door was closed and no one came to answer the repeated summons of the old-time knocker, which ornaments the door of every Guatemalan house. Finally a neighbor ventured to assist me. "Fiesta," he said. "What feast can they be celebrating?" I asked. "Quien Sabe! Washington." Then I remembered that it was the 22nd of February our national holiday. On that first day I called also on Father Ramirez Colon, secretary to the Archbishop, who had several times replied to my communications to the ecclesiastical court of Guatemala. Alas! Father Ramirez was not at home. I was a stranger, alone in a big city. Finally, I called on the Rector of the Cathedral, who welcomed me most cordially and on all future occasions was most friendly to me. As soon as he knew who and what I was, he went

to the choir of the Cathedral, where clerics and seminarians were chanting the divine office, and called forth Father Ignatius Prado, the dean of the Cathedral Chapter. When this good priest heard that I was a Jesuit, he gave me a most cordial embrace. Father Prado was an alumnus of our college in Guatemala City and became a secular priest. In 1872, the year of the expulsion of the religious from the republic, he was left in charge of our old church, "La Merced," and has now acted as its pastor for nearly forty years. I called on him at "La Merced" several times and from him received much information about the labors of Ours in Guatemala.

Previous to the suppression the Society had a beautiful church and large college at Antiqua, the old capital of Guatemala. They were forced to leave these, a year before the destruction of the city by an earthquake in 1774. In 1843, the Belgian Government inaugurated a grand colonization scheme in Guatemala. A large band of emigrants from Belgium came to Santo Tomas, a town not far from Puerto Barrios. Some Belgian Jesuits accompanied the settlers to their new home. Shortly after their arrival, the Fathers were invited to establish a residence and college in the capital itself, and the government even went so far as to place funds at their disposal, so as to facilitate the undertaking and begin it as quickly as possible. Accordingly some months later, twelve Jesuit professors, all Belgians, I believe, landed at Santo Tomas, but before they had time to start on their journey inland, the government withdrew its previous permission, countermanded its orders for the funds, and forbade them to enter the capital. Hoping that the matter might soon be arranged, the Fathers occupied themselves in missionary work along the eastern coast. Having been selected in view of college work, they were most likely unfitted to bear the hardships of a missionary life. After a year or two, one died and the rest all took sick, and so they were recalled to Belgium.

In 1852, three Spanish Fathers made a second attempt to establish the Society in Guatemala. They began a small school in the capital itself which soon grew into a most flourishing college, attracting to its classes the sons of the very best families not only of Guatemala, but also of the surrounding republics. Again and again, I met these old alumni and their families. They hold the name of Jesuit in benediction, and welcomed

me with a reverential embrace as a dear friend and a father long lost, but now returned to them. I was told of this Father, and of that Father, whose names were unknown to me, but who are still remembered as famous preachers, eminent scientists, graceful poets, and learned historians. Some showed me the printed sermons of Father Paül, who afterwards, I believe, became Bishop of Panama. One party gave me a history of the labors of the Society in Central America and Columbia in three volumes. Another had his family sing a hymn, whose words and music had been written by the Fathers and had always been sung during the novena, preparatory to the feast of St. Aloysius. This pious custom had been faithfully observed by the family. Again, another showed me two albums full of the photographs of our Fathers, and, although their names were not attached, he unhesitatingly mentioned the names of each, as he turned the leaves. These incidents and many similar ones were ample proof of the affection, with which the old Jesuit students treasure the memory of their professors.

The College and residence in Guatemala City, which at the time of the expulsion sheltered a community of forty, now forms the "Instituto Nacional," the University of Guatemala. It lies opposite to the house of the "Asamblea Nacional," in the very heart of the city. Our old church "La Merced," of which Father Ignatius Prado is now pastor, is distant some nine blocks from the "Instituto." Even exteriorly this church is imposing and fairly beautiful, but the interior is its glory. Like most churches of Guatemala, (the magnificent Cathedral of dressed stone being one of the exceptions), "La Merced" is built of stones or bricks covered over with an enduring stucco, which is highly ornamental, of pure white color with occasional touches of gold. The nave and transept rise to a great height, and their intersection is surmounted by a vast and lofty dome. The building is fully 250 feet long, and 80 feet wide. Its massive walls, like all in this volcanic district, are eight feet thick and more. In spite of this exceptional strength, they suffered considerably during the earthquake, about nine years ago, which was extremely severe and which wrought the greatest ruin in the western section of the country, and was felt throughout Central America.

Thirty altars were arranged along the walls of "La Merced." On one of the altars on the transept, the

famous statue of "Jesus Nazareno," an image of Christ carrying His cross, is placed. It is an object of the greatest devotion to all pious Guatemaltecans. I happened to visit the church on the Thursday preceding the Feast of the Five Wounds, which is the patronal feast of the "Jesus Nazareno." Ten or twelve decorators were busily at work ornamenting the church and altar with immense fringed curtains, statues of saints and angels, flowers, lights and other adornments. The decorations were on a scale, such as I had never witnessed anywhere.

Our Guatemalteco dearly loves a "fiesta" with its accompanying procession. No expense is too great to make the decorations magnificent, and the music and preaching attractive. The cost, however, of all this and the supervision of the work, do not fall upon the pastor, but upon the "Mayor-domos," who, throughout Guatemala, have complete charge of the church. They take up the collections and disburse the same as they see fit; and frequently attempt to rule the pastor himself, thereby interfering in his ministry.

Although it was about four in the afternoon at the time of my visit, I saw no one preparing for confession at any of the twenty confessionals, arranged about the pillars of the church. These, like the altars are relics of better days, but are now covered with dust, and seemed to be used but seldom, although the worn threads of the entrances give mute evidence of heavy service in former times. The pastor is not to be blamed for this state of affairs. Father Prado is an able, saintly man and an earnest energetic worker, who spends two hours every day in the confessional. He has kept together the Sodality of the Children of Mary, begun by our Fathers. Every Sunday afternoon at five o'clock, the church is thronged with young women of the best families to attend the Sodality meeting. The Sodality approaches the Holy Table once a month in a body. Besides his pastoral work, Father Prado, as Dean of the Cathedral Chapter, is present at the chanting of the Divine Office, twice a day. This duty is faithfully adhered to, although the priests are few. If at all zealous, as I have reason to believe the majority of the priests are, these faithful ministers of God must be overwhelmed with work, though it may not be in the confessional. For religion is by no means dead in Guatemala, at least not in the capital. Visiting, as I often

did, the many churches of Guatemala, which are in truth almost the only objects of real interest and attraction to foreign visitors, I was surprised to see, at all hours of the day, people making a visit to the Blessed Sacrament, or praying before some of the numerous altars or statues, or, a frequent sight especially during Lent, groups of ten or more, under the leadership of some lay reader, making the Way of the Cross. True, these may be called the accidentals of religion, and the essentials, particularly the reception of the Sacraments may be greatly neglected. The cause ("America" to the contrary not-withstanding) is the great prevalence of concubinage among the middle and lower classes in the larger cities, and among the inhabitants of the smaller towns; a condition due to the lack of priests and to the government requirements and dues in regard to marriage.

If this curse would be removed, religion, now languishing, would again flourish; the laws of the Church would be once more faithfully obeyed, and the Sacraments frequented. For even to-day, those who lead moral lives are frequent communicants. While in the capital, I usually said Mass in the Cathedral, and during Mass gave Holy Communion to forty people on the average. Father Salvador Martinez, the Rector of the Cathedral, assured me that he daily distributed about 150 Communions, and as the Masses were few, he would leave his confessional to give Holy Communion every half-hour to those who had confessed in the interval. In "La Merced," where I said a Mass in honor of St. Ignatius, and made a memento for our brethren buried in the crypt below the church, I distributed thirty five Communions on a week day to those who had hurried to the church when the ringing of the bells announced an extra Mass.

The mention of our departed Brethren recalls the fact that one of the noteworthy sights of Guatemala, but which is not usually shown to the casual visitor, is this same crypt and the bodies of the Jesuits which it contains. The Sacristan who showed me the church, and to whom I communicated the fact that I was a Jesuit, asked me if I cared to see the "Subterraneos." As I had so often read slanderous tales about these subterraneous prisons, and as at that very time these tales were being repeated and enlarged upon by the guests of the hotel, where I stopped, I eagerly assured my guide of my desire to visit them. We entered by a

trap door in the floor, and descending, passed along a dark gallery. My guide, unexpectedly and without warning, drew a shutter aside, and the full daylight streamed into the small room, which we had entered. The sudden flood of light revealed a sight, which was startling indeed. Five corpses, withered and sallow skinned, clothed with black cassocks, with birettas on their heads, confronted me. Ropes, knotted about their necks, and attached to hooks, held them in an upright position against the wall. About the floor more than thirty skulls and numerous human bones lay strewn. I assure you it was ghastly and gruesome; and, in the first few moments, filled me with something very akin to terror. I finally summoned sufficient courage to take hold of a corpse and pull it from the wall. The cassock had rotted away at the back and the parchment-like skin and the dry dull-red flesh, in spots where the skin had peeled off, were exposed to view. "Who are these?" I questioned the Sacristan, and he told me they were Jesuits, who flying from the soldiers at the time of the expulsion, had hid in these vaults and there been put to death. Father Prado however, denied this. He said that when the Fathers had fled from the church, the soldiers seeking for the hidden treasure, which every Jesuit house, the world over, possesses, broke open the tombs built into the wall of the church, and scattered the remains, which these inclosed, about the floor of the church. Here they lay amid debrís of all kinds for months, until at last someone gathered them together and placed them in the vault below. Some of the bodies were found to have mummified and these were hung on the hooks as I found them. Father Prado was of the opinion that most of the corpses were those of the Mercedarists Fathers, who had owned the church before the Society, hence its name: "La Merced."

At the time of the expulsion the community of "La Merced" numbered forty, as we said. Besides the Fathers and Brothers there were a number of novices. No doubt the Fathers from the college helped the pastors, when there was need, and thus the Fathers could give all necessary spiritual assistance to the faithful, and celebrate the feasts of the Church with imposing solemnity. The magnificence of the services at "La Merced" under Jesuit rule, is still the topic of conversation. Now, however, one old priest, though still active and energetic, must attend to all parish duties, and strive as best he can, to keep alive the fire of re-

ligion and devotion, which is slowly dying out, as all admit. It seems a hopeless undertaking unless God comes to his aid, and that speedily. Knowing the piety of many in the city and the great esteem which they undoubtedly have for the Society, I am confident that if Ours were allowed to return, we would be received, even as I, a total stranger was received, with open arms and with acclamations of joy.

It was only on the third day of my stay in the city, that I succeeded in obtaining an interview with the Archbishop. He is a small, ascetical looking man, not haughtily dignified, yet cold and reserved. Before his ordination he was a lawyer, and secretary to Barrios, the former President. In this capacity he had to draw up a deed of conveyance of Ecclesiastical property to some lay usurper. Because he had inserted a proviso, by which the property would revert to the rightful owners, he merited the honor of suffering for the faith. The Masonic President, on becoming aware of this noble and honorable act, dubbed his secretary a priest in disguise, and forced him to don a soutane and wear it for a week. God rewarded His servant by granting the future Archbishop the grace of a vocation. Not long after he resigned his office, and humbly begged to be allowed to wear the clerical garb, put upon him in scorn and derision, and as a true priest to serve the Eternal Ruler, who also had worn the garb of derision, put upon Him by an earthly ruler. This was not the only occasion on which this soldier of the Cross suffered for his conscience's sake. As Archbishop, he was banished, and spent the first eight months of his exile, at our College of Santa Clara, California.

After I had been ushered into the presence of his Grace and kissed his ring, he seated himself, and without a word, made me understand that he was ready to listen to what I had to say, and to receive the message of which I was the bearer. I spoke of our College in Belize, and explained to him that it was intended principally to furnish a Catholic education to boys of Central America, and that the security and freedom, which we enjoyed under the British flag, enabled us to furnish a thoroughly Catholic training to our students without governmental interference. I suggested that he and his clergy could help the good work and thus benefit religion greatly in Guatemala, if they would interest themselves in our College, and send us eligible students. When I hinted that Catholic education in

Guatemala, was practically non-existant, he briefly and sadly replied, that he knew it but too well. "But," he continued, "what can I do for you? Can you send me a catalogue?" I knew that our Superior had sent catalogues, not only to the Archbishop himself, but to all the priests of Guatemala. Thinking it might be a delicate question, I dared not ask him whether he had not received one, and promised to forward it as soon as I could. Later I had reason to suspect that his Grace had not received the catalogue sent to him, for many of the priests assured me, that they had not received theirs. After making my offer to send a catalogue, I understood that our interview was ended, and, begging his blessing, I made my departure.

My reception by the clergy, whom I had the pleasure of meeting, was very cordial indeed, and their greeting was even effusive. Many assured me that they would interest themselves in securing students for the College, because they were greatly indebted to the Society and because Ours had done so much good in Guatemala.

However, excepting one or two, these good men did not seem to know how they could help us to get students. Even when I suggested that they might introduce me to the more influential members of their flocks, or at least give me their names and addresses, they could not understand how this could help, and seemed rather scandalized at my request. As far as I could learn, all of them are pious and learned men, who devote much time to study and to the labor of editing religious, and ascetical works. But most, if not all, seem to think it unecessary and even unbecoming to go among the people and visit them in their homes. They are lovers of their cell. There is an old priest in Guatemala City who has been teaching and managing a school of about 200 boys for 31 years. I thought he might know many parents whose sons might be sent to College, and I therefore asked him for their names, so that I might visit them. He deprecated such a procedure most strongly, considering it at best a useless waste of time. "You might visit fifty persons and not get one student," he said. I tried to make him understand that by visiting these persons, I might interest them in our College, so that they could act as agents and continue my work, when I would be obliged to return home. He answered that he had never visited any persons, and that throughout those thirty-one years, he

had never gone out for even one boy. "I pray to God," he said, "to send me good boys, and to keep away the bad ones."

This aloofness of the priesthood, it seems to me, is one of the causes why the Church is losing its hold upon the people, and may be the reason why the priests are not esteemed and respected as they are in our own land even by non-Catholics. On the several occasions that I accompanied priests in the city, I seldom saw the people salute, although my companion was at times a well known pastor, of a large parish. Only intimate friends of the priests would raise their hats and salute us. As a class, the priests seem rather timid, and in great fear of government interference and oppression. I suggested to one that a little boldness and resistence might make the persecutors pause before proceeding to such lengths as they do. "It is because these officials never encounter opposition," I said, "and feel secure that none will be made, that they are so truculent and overbearing and commit acts, which even the laws of the country forbid." He replied that in his country the law does not protect, and that resistance would be crushed by force. He intimated that if I lived longer in Guatemala, I would understand affairs better, and would try to make the best of a very bad situation. Recent events bear out his views. Thus a few months ago, when the recently appointed Apostolic delegate to Guatemala came to Escuintla, the parish priest of that place was arrested on some trumped up charge, at the very moment that his Excellency arrived in the town. Two Guatemala priests had accompanied the Delegate, throughout his five months visitation of the country, and during the trip, had accomplished much good by their zealous preaching. When they were bidding him good-bye at Puerto Barrios, they were ordered to get aboard the same steamer and accompany him to foreign ports, as the government had banished them for an indefinite time.

All the priests with whom I came in contact, were good, humble, pious men and zealous in their work. All admire the Society, and extol the work accomplished by Ours in the past, and all expressed the hope that my visit would be followed by others, and ultimately result in the permanent re-establishment of the Society in the Republic. They did everything to honor me. Thus the Rector of the Cathedral, a venerable old man, brought out a magnificent vestment, a massive

gold chalice, and entirely new missal, when I came to say my first Mass in the church. Noticing that I had difficulty in keeping open the new book, he himself came, and kneeling humbly by my side, held down the page so that I might celebrate my Mass undisturbed. There are still some Franciscans and Dominicans in the country, not living in community, but as individual priests, guarding a few of the many magnificent churches which these orders had built and occupied during several centuries.

All of the churches of Guatemala have suffered by the persecution of the government and have been shorn of much of their former glory. This is especially true of the churches of religious orders, whose ample grounds and large buildings, the houses of Novices and Students of the orders, were seized for governmental purposes. When the church was not destroyed, it was boxed in by unsightly government buildings and warehouses, or made inaccessible some way or other.

The "Calvario" is a conspicuous example of such base, low-lived trickery. It is situated on a hill at the head of the principal thoroughfare of the city. The slope of the hill was terraced down to the street level. It could have been made one of the most beautiful spots in the capital and the piety of the faithful would have made it so, for "El Calvario" is one of the oldest shrines in Guatemala and held in the greatest veneration. The interior is decorated with superb paintings, depicting the scenes of the Passion of our Lord. But the government, which claims all church property, cares not to help religion in any way, on the contrary every means is used to destroy religion utterly. Hence, not daring to tear down the ancient and much venerated edifice, the powers that be ordered a perpendicular cut of the hill to be made, almost beneath the walls of the church. Below on the level ground thus acquired a public washing place for clothes has been established. As a consequence the spot is littered with clothes washed and unwashed; muddy pools of dirty water are standing everywhere and half-dressed women in wet clothes raise their shrill voices in noisy chatter the livelong day. The church itself, perched aloft, with its massive walls within a foot of the perpendicular sides of the hill will certainly tumble down, or become so dangerous that the government will have an excuse for destroying it, and then seize the land for public or private use.

In our own church, La Merced, once surrounded by gardens and buildings belonging to it, there is no exit to the street from the priest's private rooms, except through the church. These rooms were once the community chapel, and now everything, food, wood, coal, and even his horse as he himself remarked, if he had one, must pass through the church to reach his quarters. The novice ascetory is now a police barracks; the living rooms of the Fathers have been turned into a third rate hotel under the government management, and another portion of the buildings into a small nondescript public school. The very uses, to which the buildings surrounding the church are put, are ample proof of the malicious meanness to which these praters about religious liberty stoop, in order to oppress religion.

In Guatemala City and in Quetzaltenango I met some religious women who, since the expulsion of their communities thirty-nine years ago, have lived in private houses, and are patiently awaiting the time, when God will call these last few survivors to receive the reward of a religious life of extraordinary hardships and sufferings without the usual consolations of community life and of the frequent reception of the Sacraments. Of the Carmelites, whose convent church of Santa Teresa was within the limits of our parish, and was therefore under our spiritual direction, but two out of thirty-one remain. One of the ladies is very old and quite deaf and did not understand the priest, when he shouted at the top of his voice that I was a Jesuit. But, when she left the room to bring refreshments to her visitors, someone in the house succeeded in making her understand what had been told her. Forgetting the haustus, she came hurrying back and in a tremulous voice asked, whether it could be true, that I belonged to the Society. When she was assured that such was really the case it was touching to see her joy at meeting a brother of those, who had directed the earlier years of her religious life. Another religious, the last survivor of a very large community of the "Hermanas de Maria sin pecado concebida" that is, Sisters of Mary Immaculate, is living with these two Carmelites. They wear their habits, the brown of Mt. Carmel and the white of Mary Immaculate; and the Blessed Sacrament is reserved in their chapel, where occasionally also Mass is said. The Sisters of Charity of St. Vincent de Paul are the only religious that are permitted to live in community. They have charge of the public hospitals of Guatemala

City and of Quetzaltenango, in both of which places they give some religious instruction and carry on a small school. The government allows this, but is supposed officially not to know anything about it. The Daughters of St. Vincent are needed and none can be found to do their work; hence the exception in their favor. A few years ago the Salesian Fathers of San Salvador made an attempt to return to Guatemala. They intended to conduct a school in the capital, but as soon as it became known, that they had acquired property for this purpose, they were officially warned to stay away. Outside of the capital education is non-existent or a mere pretence. In Guatemala City the "Instituto Nacional" our old "Collegium Tridentinum" has something of a local reputation. There are a few public grammar schools and a number of private institutions conducted by laymen. In only one of these a Catholic training is given, namely, in the school of Dr. Stein, a fervent, zealous, fearless German convert. There is the seminary, it is true, with twenty-seven aspirants to the priesthood, some of them mere boys. There is also the school of Father Palacio, a young energetic priest; but this, too, is intended as a preparatory seminary. A school of 180 boys, fifty of whom are boarders, is connected with the Cathedral. This too is a little seminary and the boys, who seem to have a vocation, are allowed to wear a soutane, if they wish it, and assist the masters in teaching and prefecting. These after very little philosophy and theology, and having received but a meagre priestly training are admitted to ordination.

Father Solis, an old priest, has been conducting a low grade grammar and technical school for boys of the poorer classes. The attendance is about two hundred. The school is poorly furnished, first because of want of funds, and secondly as Father Solis told me, because the government would find some pretext for closing the school, if he were suspected of having sufficient money to bring the school up to date. In all the schools, both public and private, the study of English is obligatory. But how is it taught? Lindly Murray and Father Coppens, if known at all, do not make their presence felt. The teachers have learned their English in the same kind of a school, and it is but a repetition of the blind leading the blind. German, though not of obligation, is also very generally taught, since about 50 per cent. of the commerce is in the hands of Germans, and

the language of the Fatherland is heard in all the public places.

All schools, public and private, must submit to visitors and examinations of school inspectors, appointed by the Minister of Education. Even the Seminary is not exempted from this visitation. At one examination, after some silly questions in moral, the examiners proceeded to history, and the first question asked, was: "Who was Barrios?" Now Barrios, after overthrowing the existing government, and usurping the Presidency, began his reign by banishing the Archbishop and the Jesuits. Later he expelled all the religious orders, forbade all public manifestation of religion, and confiscated all church property. To ask such a question in a seminary was a rank insult. The Vice-Rector, Fr. Arzu, an old Santa Clara boy, who had to leave the Society on account of his health, sprang to his feet and said to the students: "You need not answer that question, I will answer it myself. Gentlemen, if you really want to know who Barrios was, I'll tell you. Barrios was the greatest rascal, scoundrel and thief of the century. You claim that the Church has kept the people in ignorance, and that Barrios began the reform of enlightment." Then, throwing the programme of studies of our old college in Guatemala, on the table before them, continued: "There, look at that! Those are the branches of studies taught in this city by the Jesuits long before Barrios was even heard of. Examine that programme which was actually taught, and see if anything higher, even equal to it, is in your schools to-day." Within a very short time the whole city was talking about the occurence, and numerous and hearty were the congragulations received by the courageous priest, whenever he appeared in public. The Minister of Education wished to swear out a warrant for his arrest, but President Cabrera, not only refused to allow it, but also severely reprimanded the examiners, who had thus wantonly dared to trample upon the religious feelings of the people.

President Estrada Cabrera is an old student of the Society, having received his education at our college at Quetzaltenango. In as far as I could learn, he is not as bad as he is represented, on the contrary, the members of his party considered him too well disposed towards the Church, and on several occasions have tried to get rid of him, not even balking at assassination, in order to accomplish their purpose. I wished to obtain an

audience with the President, and informed the American Minister of my desire. But when I heard that he was a very sick man and saw no one, I made no further effort to meet him.

I met quite a number of our alumni, students of our two colleges which the Society directed before the expulsion. As it is nigh on to forty years since the closing of these institutions, their number has been thinned by death; nevertheless, I was surprised to find so many, both priests and laymen, who had been educated by the Jesuits, a proof of the flourishing condition of these schools. All were of good families, honorable and upright, the most eminent and respected men in the Republic. All received me most cordially; some burst into tears on seeing me, and embraced me as a most dear friend, restored to them after a long absence. They never seemed to weary of praising their old professors, and of expressing their appreciation of all the good that their teachers had done them. One and all hoped that the Society would again be permitted to labor in the Republic. Should God grant this favor, I am sure that in a short time, we would have as many students as we could accomodate.

Meeting such a hearty welcome, and finding such favorable sentiments, I tried to impress these men with their duty of sending their sons to Belize, so that these would obtain the same Christian education and religious training as their fathers. I was surprised to find that none of them knew of the existence of the Jesuits in British Honduras, and less of our College in Belize. The secular press under absolute control of the government, would have little news of the labors of the Jesuits in the neighboring country. We had sent catalogues to the clergy, and had inserted an advertisement in the "Revista Catholica" of Las Vegas, N. M., and copies of this excellent paper had reached some, but the announcement had impressed them but vaguely, although it had served to prepare them for my visit. One prejudice will militate against our efforts to secure students from Guatemala. Most of the inhabitants of Guatemala, live on the highlands, where the climate is most salubrious and very temperate. The coast lands, the "tierras calientes," as they are called, are fever-stricken and very hot. The Pacific coast of Guatemala, is seldom visited by sea breezes, and is noted for its unhealthiness. It is only lately, that communication with the eastern coast has become easy, as the railroad to Puerto Barrios is

but a few years in operation, whereas a railroad ran to San José on the Pacific, for many years. The coast is synonymous with excessive heat, continuons rain, vast swamps, tropical fevers. And so as soon as I mentioned Belize, I heard the same outcry: "Pero el clima; muy mal sano." This false impression must be combatted by public health statistics and proofs of the salubrity of the climate of Belize, and if this prejudice is not overcome, it will be the greatest obstacle to the building up of a large college at Belize.

From Guatemala, I went in a coach, "diligencia," to Antigua, the old capital, built shortly after the conquest of the country by Alvarado, the lieutenant of Cortes. The site would be ideal were it not for the terrible earthquakes, which even to-day, menace the population, that has nevertheless crept under the very shadow of the two magnificent volcanoes "Agua and Fuego," which like giant sentinels, seem to guard, or rather, to overawe the town. The climate is superb, warm, yet refreshing during the day, and at night delightfully cool and inducive of sleep. The sky is ever clear and blue, and the few clouds which occasionally appear in the sky, and hover around the mountains, seem to have been sent by the Almighty rather to ornament the scene, than threaten anything more that a gentle sprinkling, or a welcome shower. The fine, rich, black soil and the abundant springs of both hot and cold water, which may be had for the asking, seem to insure, even to the pauper, if such there could be in this land of Beulah, the abundance and luxury which, in less favored climes, only princes can afford. Those old Spanish conquerors made a good choice when they selected this beautiful valley for the site of their capital; a wise choice too, could they have extinguished those fearful fires which still rage in the bowels of the neighboring mountains. But ever and anon, now here, now there, an old volcano breaks forth anew, or mid titanic heaving and rockings, a new rent is formed in some mountainside and the scoriæ which are belched forth, soon bury the ruins which the earth tremors have wrought.

For more than a century, Antigua grew and prospered, despite the grim monsters "Agua and Fuego" that ever were a menace to it. The magnificent ruins, which more than a hundred and fifty years of continued quakes, climatic action, and the more thorough vandalism of man, countenanced and even perpetrated by the government officials, have not been able to destroy,

tell of the former beauty, wealth and grandeur of that once famous capital.

The ruins of our old church and college of St. Francis Borgia, embracing a whole square, and erected long before the suppression of the Society, are still one of the principal objects of interest to tourists. The part once used as the sanctuary and sacristy, now serve as a distillery conducted by the government, the manufacture of spirituous liquors being a government monopoly. The horses and mules used by the establishment, roam about the former gardens and even within the walls of the church. The walls in many places have been undermined, as if an attempt had been made to bring about complete destruction of the church. The old college and the residence are still in a fair state of perservation. They are two story-buildings. The lower floor is intact and occupied by various government offices. Although the upper floor is without a roof, the walls are solid and the good cement floor serves as a roof for the lower rooms. By covering the building with a roof, it would be ready for occupancy. At the suppression of the Society in 1773, the college was closed, and the community dispersed. A few months later, a terrible earthquake almost completely destroyed Antigua, the magnificent. Yet, despite the ever present danger of earthquake and eruption, the city to-day numbers from 15,000 to 20,000 inhabitants.

Returning from Antigua to Guatemala City, I took the train westward to the Pacific, and then turned north through the lowlands, until I reached the terminal of the line, near the frontier of Mexico. From there by the diligencia, I travelled thirty miles to reach Quetzaltenango the principal city of the "Departamento de Los Altos," and the second largest city in the Republic.

Quetzaltenango had been a wealthy and important city, but nine years ago, an earthquake destroyed many private houses and all the churches and public buildings. While the quake tumbled down habitations, the neighboring volcano, "Santa Maria," vomited forth tons of sand and ashes, covering and in some instances burying the rich coffee plantations, which were the chief source of wealth and support to the people of the city and neighborhood. In this place the Society had a church dedicated to St. Nicholas and a college. The latter had been in existence for nine years and was in a flourishing condition, when the revolution headed by Barrios, brought about our expulsion. The earthquake

which wrought such havoc in Quetzaltenango, shattered the church and college, and the careful government hastened to condemn the buildings as unsafe, and appropiated the land. The site of the old church is now a park, and that of the college will soon be occupied by another of the numerous and fairly ornamental buildings, over whose portals appear the legend "Escuela Practica," a little apt to deceive the foreign visitor and casual tourist, who will scarcely learn that for lack of funds, these buildings have never been used for school purposes, but serve as halls for public performances, moving picture shows, balls, parties, and similar educational side-shows.

The government of Guatemala wishes to pose before the world as progressive and enthusiastic for education. I have read more than one article, replete with fulsome praise, lauding the Republic for its earnest efforts in educating the masses. To complete the illusion of a free and universal education, this enlightened government having rid itself of monasticism, which kept an oppressed people in the darkness and ignorance, has ordered every municipality to raise funds for the erection of a Doric temple dedicated to Minerva, that it might prove to an admiring world, the Guatemaltecans cultivate that wisdom, which the heathen goddess is supposed to impersonate. There may not be sufficient funds to pay the salaries of teachers, who present worthless government vouchers to shopkeepers and merchants for goods, until these refuse to supply another ounce. What of it?—Buildings with the motto "Escuela Practica" carved above their doors, Doric temples of Minerva, and processions in which every child, whether at school or not, must participate, on the Minerva festival, make a fine illustration for the organ of the Bureau of American Republics and other picture magazines. And all the world applauds the zeal for education, which is so characteristic of the progressive government of Guatemala!

From Quetzaltenango, I went on horse-back to Totonicapan, an Indian town of 14,000 inhabitants. I had not intended to stop, but constrained by the hospitable pastor, I went with him to the neighboring San Cristobal, which numbers 7,000 people. There is a large, beautiful church in this place, built, like all the churches in the neighborhood, by the Franciscans, more than two hundred years ago. There are twenty altars, some covered with plates of silver, a proof that

once, a large number of priests celebrated within these walls. Numerous statues adorn the altars, all the work, and very artistic work it is too, of native Indian sculptors. Now the church is orphaned, the Father, who accompanied me occasionally, visiting it. As he says, he can do but little, as he has other towns to visit, having 40,000 souls under his care.

At the entrance of the church, we met one of the "Mayordomos," and the Father jokingly said to him: "Here comes a priest to see how he likes your church, perhaps he may stay." When we were leaving, a half-hour later, we were met by thirty or more Indians among whom were the town officials, who had been hastily summoned by the "Mayordomo," and these now anxiously inquired of me, whether I would stay. My companion twitting them said: "But you wont treat the Father well." Then they all protested that they would do everything possible to make my stay pleasant, and that I would want in nothing. How my heart bled for these poor people, asking for bread, and there was none to give it! The sheep are without a shepherd, while ravening wolves in sheep's clothing are ravaging the fold. For in this very town, as in many others, the so-called Evangelicals, who profess to belong to no particular sect, and whose headquaters are at Nashville, Tenn., are distributing largesses of money, and anti-catholic tracts, in order to rob the people of the little remnant of faith, which they still possess. They have a numerous staff of well-paid agents, as one of them personally assured me, and publish a vile, calumnious sheet, called "El Cristiano," but which should more appropiately be dubbed: "El .Anti-Christo" or "El Diablo." Everyone to whom I showed copies of this dirty rag, was furiously indignant. The wolves and hirelings are numerous, but those, who could drive them off and protect the lambs of Christ fold, are few, and there is little hope of increasing their number. Last year ten priests died, and only two were ordained; and the disproportion between gain and loss will apparently be ever greater this year. The majority of the priests are advanced in years, and forty years of anti-religious education is playing havoc with vocations. Thirty-seven parishes, numbering from 15,000 to 40,000 souls, are without resident pastors, and the young aspirants to the priesthood cannot obtain the proper training, which will enable them to do effective work in the ministry. The few priests have such an amount of work thrown

upon them, and are so continually balked and hindered by the government, that it is utterly impossible for them to do anything in the educational line. Outside the Capital there is not a single primary or secondary Catholic school. The expulsion of the religious has not only destroyed monasteries, noviciates, houses of studies, colleges and free schools for poor people, but the robbery of their revenue-producing lands has taken away the support of many a priest, whose people are too poor to help him financially; and so, the priest had to be withdrawn and leave the orphaned people exposed to every attack of the enemy of souls. Need anyone wonder that in small towns and country places piety is decadent, concubinage excessively common, and the Sacraments neglected?

I spoke as kindly as I knew how to the Indians, who begged me to stay, telling them to pray, that Heaven would send them a priest. I assured them that I and many others from "El Norte," would be willing to come if the government would permit us. Let them pray that God may change the hearts of their persecutors. Poor, poor creatures! They went away sad at heart and with dejected mien. Alas! The "Norte" was so very far away, and the chance of a change in the governmental heart seemed even more remote. How long, Oh Lord! How long!

From Totonicapan, mounted on a better steed, kindly lent me by the parish priest, I went to Solola, about twenty eight miles away. There I met Father Alfredo Garcia, an alumnus of the Pio Latino in Rome, which as you know, is taught by Ours. Next day, I proceeded to Nahuala, a parish of 20,000 Indians, and when I entered the priest's house, I found Father Eliseo Gonzales pouring over a volume of Dante. He is a young man of thirty, and had spent ten years at the Pio Latino. With beaming countenance, he showed me a letter, which he had received but a few days before, granting his request of entering the Roman Province of the Society. The same day I returned to Quatzaltenango, where I met Father Timmers, a Hollander. He is reorganizing our old parish "San Nicolas," and has a small temporary church under the same name, near the site of the old Church. He began by catechising me, asking who were the Jesuits, and whether they were Catholics. When he saw my look of surprise, he laughed heartily, saying that his uncle was a Jesuit, and that he himself attended a Jesuit College in Holland

for seven years. Next day I set out for Tunil, where Father Soza a native Indian, is pastor. He studied with Ours in Quetzaltenango.

The day after found me in Retalhuleu, The pastor is Father Victor de Greve, an alumnus of Tronchienne, Belgium. I was heading for Esquipulas, the famous place for pilgrimage for all Central Americans.

It was four o'clock in the afternoon, when I left Quetzaltepeque for the last lap of fifteen miles of the road to Esquipulas. Immediately on leaving the town, the road ascends with many a zig-zag climb to the pass in this the highest mountain range in southern Guatemala. As I toiled up, I met groups of pilgrims returning from the sanctuary, towards which I was hastening. I noted with surprise, from the manner in which they looked at me and half-doubtingly greeted me, that, even in the vicinity of the most famous shrine of Central America, a priest was an unfamiliar sight.

It was sunset, as I crested the hill. I halted awhile beside an immense heap of stones, surmounted by a large cross. Many a passing pilgrim in years gone by had added his mite to this rude monument, to testify to the sentiments of piety and holy awe, which welled up in his heart, as his eyes gazed upon the glorious mountain scenes about him, and looked for the first upon the venerable shrine of the Crucified Christ. Westward lay the town of Quetzaltepeque bathed in the golden sunset, and beneath my feet glistened the white road dotted with dark moving groups of pilgrims, who were hastening to reach that town before nightfall. Toward the east, far down in the valley, the immense white pile of "El Santuario de Esquipulas" loomed up in the gathering darkness. The solemn beauty of that sunset hour would had held me a willing captive, had not night, which was quickly robing the eastern slope with sombre hues, warned me of the danger of travelling alone down a steep, strange road in darkness. I therefore hastened to descend, but had not proceeded far, when the shadows deepened and I was enveloped in complete darkness. I tried to urge on my faltering steed, but he knew better than his daring mount and picked his steps with the utmost caution, until I dismounted and led the way down into the plain below, guided by glimmering lights which I surmised marked the sanctuary. An hour later, I astonished the good parish priest, Father Juan Paz Solórzano, by telling him, that an outlawed Jesuit

was begging him for "posada" for the night. Father Paz studied at the Pio Latino, and holds the Society in grateful remembrance. Needless to say, he made me heartily welcome. He is about fifty-five years of age, overburdened with labors, that would test the strength of a much younger man. He is the only priest, that has to attend to the thousands of pilgrims, that come to pay their devotions in the magnificent temple, which enshrines the famous crucifix, called "El Cristo Negro." Even the temporal charge of this vast basilica, which has cost over a million of dollars, would require more than one man's time and labor. What shall we say of the spiritual labors, which Father Paz is called upon to undergo?

The crucifix, which is the glory of this temple, was carved by a Spanish artist of Antigua, and brought by Indians to Esquipulas; where, as well-attested documents prove, it has been venerated with the greatest devotion for the past two hundred years. It is a most beautiful work of art, although its coloring has ever been a source of wonderment to the devout faithful, and the object of ridicule to the visiting unbeliever. The "Black Christ" has been held up to scorn in many a blasphemous sheet.

During the course of the next day, I mounted the altar in order to examine the figure most carefully and in detail. It is not black, but is rather of a dark, bronze color; as though the artist wished to represent the bruised body of our Lord as covered with the blood and filth and spittle of the Passion. Here and there the flesh is torn in wide gaping wounds, and in parts the pale color of the white skin beneath the dried blood and encrusted dirt relieves the predominant dark hue. No doubt, too, the smoke of innumerable candles, burned before the image for hundreds of years, has added its quota in darkening the color of "El Cristo Negro;" so that all, but the few who like myself have examined it carefully, believe it to be a black figure, and the smaller crucifixes, modelled after the image and found in almost every church and many a home of Central America, all have a black figure fastened to the cross.

I had the privilege of singing High Mass at the altar of the crucifix. As I began Mass, the veil which covers the image was withdrawn. As the image came in view a thrill of awe and devotion ran through the worshippers, which gave vent to their feelings by low, suppressed exclamations, sighs and prayers. This was still more marked at the conclusion of the Mass, when,

during the singing of the hymn of Esquipulas, "Juro seguir, Dios mio," the veil was slowly lowered again. I was deeply impressed by the sights about the sanctuary. Everything speaks eloquently of the strong faith and deep religious feeling of the native. Even the floors, covered with wax and grease from the thousands of candles burned daily, are but an index of the strong devotion, which is in the heart of the native and he burns innumerable candles to express the ardor of the love within his breast. Often indeed, here and elsewhere in Guatemala, have I seen the Indians prostrate upon their knees, with eyes raised heavenwards and unabashed by the presence of wondering strangers, pray aloud, while they held some half-dozing candles in their outstretched hands; and the sight of their simple piety has put me to shame and forced me to my knees to ask for the grace of simplicity and devotion. Ah! would that God would send laborers into this field white with the harvest!

At every stopping place in my journey, I met old Jesuit boys; Father Soliz at Zacapa, Father Antonio Bengoeches at Chiquimula, and Father Juan de Paz, at Esquipulas itself. The Society although expelled, is yet doing good work in Guatemala, by the alumni of her colleges: the old men from the two colleges of the Republic, the younger from the Pio Latino. Would that there were more of these zealous pastors! Owing to the death of priests, the people attempt to conduct the religious services without priests, and this makeshift has, in most cases, degenerated into the celebration of "fiestas" and processions—much pomp and show, and little Christian piety. They are becoming more and more ignorant, and hence are guilty of acts that shock visitors, who come from lands where people have every opportunity of religious instruction. The stranger quickly notices and is annoyed by the few, not many after all, that know not the sanctity of the House of God, and therefore wander about laughing and talking aloud, and he is very apt to conclude that all the people act thus; that they go through these ceremonies without grasping their meaning, and that therefore, the whole thing is a mummery and a farce. The poor Indians excite one's pity and priestly zeal. They seem to know little of the teachings of the faith, and to have lost the significance even of the Holy Sacrifice, and the altars, statues and pictures seem to be their religion, which they visit continuously during Mass and service, burning innumerable candles and praying out loud before them.

I spent five weeks in Guatemala, visiting every place, where I thought I could further the object, which I had in view. Throughout my journey I was ever almost sensibly consious of the protection of my Angel Guardian. I do not refer to my immunity from annoyance and interference by officious guardians of the law, or by the ubiquituous spies and detectives, whose name is legion; but I speak of the protection from the ordinary dangers incident to travelling in Guatemala. Travel in Central America is not of the Pullman car variety and to make a long trip without even a bruise, as I did, is patent proof of the activity of my guardian spirit. To give a few instances out of many: When I was on my way to Antigua, the "diligencia," or stage-coach was dashing at a great speed down a steep hill. Suddenly an axle snapped in two, and a wheel shot off. Before the passengers realized what was happening, they, one and all, found themselves sprawling upon the ground, all in a heap, badly shaken up, but unhurt. The hills, that must be navigated, are at times so precipitous, that the ears and tail of your four-footed automobile, form convenient handles to enable you to keep your seat, while bowling along at the breathless rate of a mile an hour, along the Guatemala speedways. On one trip I found that even with the help of the abovementioned handles—it was down hill, and I had a firm hold of the caudal extremity of my machine,—I could not keep myself from slipping over his head; so I dismounted, and tried to drive the beast down ahead of me. As he had been with me during three days of weary travelling, I imagined that his spirit, if he ever had any, was completely broken. To keep him in some semblance of motion, I beat an uninterrupted ratatatatat upon his hind-quarters. He unexpectedly resented my musical efforts and planted one of his hind feet in the pit of my stomach, taking away my breath, both figuratively and literally; but doing no further damage. On another occasion, cantering along at a smart pace on an apparently decent bit of level road, my horse's fore-legs sank into a bottomless pit and he came to a sudden halt, while I catapulted on ahead, and went through some exciting ærial gyrations, which would have put my early gymnasium efforts in the shade. But I landed on the mat. Once again at Chiquimula, I gave my Guardian Angel an opportunity to prove his watchful care. It was quite dark when I arrived at the place. As usual I hunted up the parish priest, and was

told that he was conducting services in the church. I tied my horse to a fence nearby, entered the church, and after the services, went to the sacristy, and introduced myself. The kind Father promptly offered me "posada" and inquired about my horse. I told him where I had fastened the beast. He informed me, that I was liable to arrest and a fine for fastening the horse to public property. As I had no particular relish to make myself conspicuous in a police court, and had no money to waste on fines, I hastily excused myself and hurried through a side door to reach the street where my Rosinante was tethered. There was no light in the street; so, when I stepped to the edge of the platform of what seemed a flight of stairs, leading down to the street, I suddenly plunged downwards some seven or eight feet upon the cobble-stones of the street below. There had been a stair-case there before, but the government, thinking that the grounds of the church were too ample, had run a street so close to the building, that all but the top step of the stairs had been cut away. God had certainly given His Angels charge over me to keep me in all my ways, and they had borne me up so that I remained unhurt excepting that I sprained my big toe by dashing it against the stone.

On the 30th of March, I arrived at Puerto Barrios, the port at which I had entered Guatemala. "Well," said I; "if they put me out now, I will not object" I found, however that if it was difficult to get into the Republic, it was almost as hard to get out. I could not be furnished with a steamer ticket without leave of the Commandante. That official looked me over, and wished to know when and where I had entered the country; and, not until he had examined the list of entries of five weeks back, would he believe that I had come in through his own port. "And are you a priest?" he asked. "Yes," I replied, "An American priest, and I want my dimissorials." I got them, and on the next morning, I awoke on an American boat, and the free English colony of British Honduras was in sight. I gave thanks to God for all his loving care over me during the past few weeks; but I poured forth still more fervent thanks, that the part of His vineyard, which He had assigned to me, was situated in a land, where I could work *unhampered* by the officious interference of an unchristian, unconscionable government.

BOOKS OF INTEREST TO OURS.

The Second Spring, A Sermon by John Henry Newman, D. D. Edited with Introduction, Notes and Exercises by Francis P. Donnelly, S. J.

Father Donnelly is a firm believer in the effectiveness of imitation as an aid in the acquisition of a literary style and has published two excellent little manuals on the subject. The first work, entitled "Imitation and Analysis," appeared some nine years ago and is intended for the classes of the High School. The present volume on "The Second Spring" provides a scheme of imitation for the student of the College classes. The work is divided into three parts: Introduction, Text, and Notes. The Introduction, which extends over seventeen pages, is mainly occupied with showing that "The Second Spring" is a characteristic sermon of Newman's. It is a very interesting and instructive essay and evidences an intimate acquaintance with Newman's Catholic and Protestant sermons. Definiteness of aim, clearness and harmony of style, copiousness in exposition, and freedom from mannerisms are put down as characteristics of the sermons of the Cardinal. Finally, Father Donnelly points out how "The Second Spring," in common with Newman's other sermons, departs in structure from the classic models of Greece and Rome.

The Text of the sermon extends from page 21 to page 41 and is followed by "Notes and Exercises," which section occupies twenty-nine pages. The Notes are explanatory and suggestive, and constitute a minute analysis of "The Second Spring ' from the point of view of style, paragraph-structure, and speech writing. A very interesting feature of these Notes is the array of citations which Father Donnelly has gathered from various works on Newman and which he introduces to corroborate his own criticisms or to bring out points which he has not insisted on. But what is likely to commend itself to teachers as the most valuable detail of the book, is the large number of subjects and practical hints for exercises. The volume ends with an appendix of twenty-six pages containing examples of exercises modelled on "The Second Spring."

Father Donnelly is to be congratulated upon the thoroughly practical character of his work on the Second Spring, and he deserves the gratitude of the teachers of Rhetoric in our colleges for providing them with a manual which is culculated to heighten the interest of students in the study of oratory and to aid them very materially in mastering the art of speech-writing.

The Heart of the Gospel. Traits of the Sacred Heart. By the Rev. Francis P. Donnelly, S. J. Apostleship of Prayer, 801 West 181st Street, New York, 1911. 50 cents a copy, 12 copies for $5.00.

The title of the work just quoted gives the whole scope and purpose of this sweetly devotional book. All the traits are based upon the meaning and use of the word "heart" in the New Testament. Thus we have in the various chapters, to mention only some of the traits, after a clear exposition of devotion to the Sacred Heart, the Heart of Jesus—as the Heart of Prayer, the Penitent Heart, the Detached Heart, the Heart of Sympathy, the Troubled Heart, &c. The work is excellent for spiritual reading, for meditation, and will prove a most suggestive source for conferences and sermons on the Sacred Heart. The binding is neat and attractive.

Who Are the Jesuits? By Rev. Charles Coppens, S. J. St. Louis, Mo., 1911; Herder.

This excellent little work of 101 pages has for its object to give "a plain, clear and exact statement of the truth" about the Society; its origin and purpose, its work, its constitution, &c. As the Society suffers from repeated and constant misrepresentations, a book like this one of Father Coppens was needed. All Ours should know it, and make it known to others. There is a list of references at the end of the book for information on the Jesuits, and a good alphabetical index.

Among the Algonquins. Volume III of the history of the Pioneer Priests of North America, by the Rev. Thomas J. Campbell. America Press, 59 E. 83rd St., New York.

Its pages tell of the stirring record of the group of heroes and martyrs who labored among the Algonquins, the confederation that made a larger figure in our history than any other Indian family. The Algonquins were the great nation that claimed as their own almost all the upper regions of the North American Continent. In what is now the United States, New England was counted as their country, and so was the litoral along the Hudson in New York, as well as New Jersey, a part of Virginia and North Carolina, Kentucky, Illinois, and Wisconsin. It is commonly asserted that the Algonquins were the noblest North American Indians, but Father Campbell, in his graphic narrative, offers ample evidence that their history displays hardly any notable difference from their fellow savages. Among them Paul Le Jeune, James Buteux, Gabriel Druillettes, Charles Albanel, Claud Allouez, James Marquette, Francis de Crespieul, Anthony Sylvie, Anthony Dalmas, Gabriel Maret, Peter Laure, John Aulneau, and Sebastian Rale toiled and strove for years in the effort to win them to civilization and the acceptance of the light of Faith. Most of the time it was a life of uninterrupted horror, but like true

soldiers these heroic men never flinched in the fierce battle they had set for themselves to save the souls of these degraded savages. A number of them were identified besides with the great events of their time. Albanel sought out Radisson at the North Sea. Sylvie, and Maret and Dalmas accompanied Iberville in his wild raids. Marquette's name is linked with Joliet's in the discovery of the Mississippi. Druillettes was the first envoy from Canada seeking a treaty of reciprocity with New England, and Rale was the Martyr whose fate settled the fight for the possession of the great State of Maine. Father Campbell's telling pages do full justice to the heroic and brilliant period of their apostolic labors. And many appropriate illustrations, portraits and maps add to the interest and explain more fully the narrative. Postpaid $2.20.

OBITUARY

Father Frederick Garesché.

Frederick Peter Garesché was born August 28, 1825. Of four brothers who reached manhood, he was the third. The oldest, Julius, four years Frederick's senior, entered West Point, in the course of time rose to the rank of Lieutenant-Colonel, and died fighting for the Union cause in the Civil War. "The Biography of Lieutenant-Colonel Julius P. Garesché", a noble tribute to a father's memory, has preserved much that is interesting about the family of the two brothers, one the Soldier of the Union and the other the Soldier of the Cross. The first chapter of this work gives their ancestry at some length, and the details are so interesting that we must make room, at least for the opening paragraph.

"The Gareschè Family, a very ancient and noble one in France, formerly Catholic in principle, and tracing their origin back to the early epochs of the primitive Celts of Druidical memory, were natives of the province of Saintonge, where they held a distingúished position and possessed many and valuable ancestral estates, such as la Prée, Faveau, Nieul and others, besides many salt marshes. When Calvinism made its appearance in Saintonge they were among the first who embraced its false tenets, and thus by the laws of France were deprived of their rights of nobility and to a certain extent of their prestige."

It was one of Father Garesché's favorite pleasantries that the family name was derived from the Graecchi of ancient Rome.

Frederick's grandfather emigrated to San Domingo, but troubles in the island consequent upon the French Revolution forced him to return. After a brief stay in France he came to the United States and finally settled in Wilmington, Del. Here Frederick's father married a Catholic wife, who proved herself, what every good mother is to her children, the greatest of earthly blessings. All the boys, in spite of the terms of the marriage contract, which provided that the sons to be born of the union should be brought up in the religion of the father, received the grace of Catholic baptism in their infancy. This came about in the case of the three oldest boys from the fact that they were born in Cuba,—under the 'Stars and Stripes,' however, as Father Garesché always maintained,—where the father held some office in the service of the United States. But sad to say, soon after, on the return of the family to Delaware, the father and an

Episcopalian minister together made an Anabaptist out of the little Frederick. The mother's faith and piety taught her how to use her tact in disarming the opposition of her husband, until at last she won his consent that they should openly profess the religion which she had all along been instilling into their hearts. This consent was given first to Julius while he was a student at Georgetown, placed there by his father because he could find no other institution which measured up to the education he desired for his son, and afterwards severally and with increasing reluctance to each of the others. To Frederick this consent was not given until after he had been placed as a boarder with a Protestant minister as a precaution against conversion.

In the end the mother's perseverance was rewarded with the crowning happiness of seeing her husband himself receive his first Holy Communion, nearly a year before his death, which occurred in 1844.

In 1839 the family moved to St. Louis, and Frederick, then in his fourteenth year, entered St. Louis University, from which he was graduated with the degree of A. B. in 1843. On finishing his college course he took up the study of medicine, but abandoned it after two years to join the Society of Jesus, which he entered October 9th, 1845, at the age of twenty.

The Vice-Provincial at that time was the Rev. James Van de Velde, afterwards bishop, first of Chicago, and then of Natchez. The postulant found in the novitiate seven scholastic novices, under the direction of Father Smedts, and amongst them two, who had entered the year before, to whom the Society in America owes a debt which will never be forgotten. These were Thomas O'Neil, two years Frederick's senior, the future provincial of the Missouri Province, and Joseph Keller, two years his junior, the future provincial of the Maryland-New York Province and, later, English Assistant. There is only one member of the Missouri Province now living who was a Jesuit when young Garesché donned the cassock in 1845, Father Benedict Masselis, now hale and hearty in Detroit, who entered the Society in 1842 and came to Missouri in 1848. The little band at Florissant was increased two years later by the arrival of Walter Hill, but at that time Frederick Garesché was no longer there.

Before his two years of noviceship were completed he, along with the young scholastics Keller and O'Neill, was sent to Rome. This was in 1846, the year when Gregory XVI. breathed his last and Pius IX. succeeded him on the pontifical throne. To the impressionable youth who brought to such surroundings highly artistic tastes, a lively imagination always on the lookout to catch something new to feed on, and a soul keenly alive to every noble stimulus which rouses ihe faculties into action, the Eternal City could not fail to be a source of never-ending interest. Here the young novice from the wilds of America took his walks

and made his novice pilgrimage amid scenes of beauty or teeming with associations of sacred or classical lore. He watched with an observant eye the ways of a people who amused his sense of humor or exercised his habit of moralizing. Here too he was trained to handle the arms of St. Ignatius in the company of young Italian Jesuits who afterwards distinguished themselves in the service of Christ. And he met and conversed with the great Father Roothan. All this made an impress on his mind which was still fresh more than sixty years afterwards, and furnished him with an inexhaustible supply of anecdote.

The Italian revolution spoiled the plans of superiors and cut short the stay of the trio abroad. The days before his departure were trying times for the young French-American. From his own account he found prudence a more difficult virtue than fortitude. It was not easy for him to forget that he was an American and that he had fighting blood in his veins. Several incidents both here and later on in America during the know-nothing movement and also during the Civil War show much of that spirit which St. Ignatius himself displayed when he travelled with the Moor on his way from Pampeluna.

The year 1848 saw the three scholastics back in the Missouri Province, Mr. O'Neil at St. Louis, Mr. Keller at Bardstown, and Mr. Garesché at Cincinnati. He remained at Cincinnati until 1855, acting as professor of various classes from the lowest to the highest, prefecting, teaching French and Physics, directing the Philopedian Society, and for two years he was Prefect of Studies. It was during his stay here that he was stoned on the street in the anti-Catholic riots.

In 1855 he was sent to Fordham, where he had for fellow "auditores theologiæ" his old novice companion Thomas O'Neil and two who, like himself, were destined to achieve a high reputation for pulpit eloquence, Smarius and Heylen. He was raised to the priesthood on the 15th of July, 1857, by Bishop O'Loughlin, in St. John's Cathedral, Brooklyn. After his theology, the next fifteen years of his life (with the exception of two, 1869 and 1870, when he was 'operarius' and 'missionarius' at St. Gall's, Milwaukee) were spent in college work,—five years at St. Louis,—1858-'63, during the last of which he was Prefect of Studies; at Cincinnati,—1863-'66; and five more, in the class-room, at St. Louis,—1866-'69 and 1871-'2. During all these years he delivered the 'evening lectures' in the church.

The lectures attracted widespread attention, and drew large audiences of the best educated and most highly cultured classes in the cities, amongst whom were many not of the fold. These were the days when Father Garesché was at his best as an orator, and in his prime he was in every way a worthy peer of the great Smarius, though they were

of different types. The memory of his eloquence is still living with those who heard him speak some three or four decades since. Only a short time ago an elderly lady recalled the days of his triumphs to one of our Fathers. At the last gathering of the alumni at Cincinnati, a lawyer, remarking the absence of Father Garesché, remembered that he had heard him read the Parable of the Prodigal Son in such a way that a church full of people listened with breathless interest. Father Garesché's oratory was the product of both nature and art. To a commanding presence, a rich voice, an emotional disposition easily roused to fire, were added accomplishments which he drew from all the resources of oratory. He was a finished elocutionist and used his art to the full in voice and gesture. His thoughts streamed forth in a copious, easy flow of pure English. He enlivened his discourse by the workings of a vivid imagination and made it glow with the heat of fervid feeling. It was not his custom to memorize his discourse; he did, however, prepare himself carefully for speaking in public. With no other end than the pulpit in view it was his constant practice to write ten lines of verse every day. One of Ours, who often heard him, tells how he used to watch to catch the orator tripping in his grammar when he boldly cut loose from the subject of his sentence and ventured out into a dangerous involution of clauses; but invariably everything fell into its place with perfect syntax, with perfect clearness, and at the end came the looked for verb, ready to furnish to the whole its needed support. Yet with all his grace and poetry and flights of oratory he did not sacrifice matter to manner. His audiences were repaid for their attention by having listened to some solid thought that was worth the carrying away for good of their souls.

It was during this period of his life, in 1862, when Father Garesché was stationed at St. Louis, that his brother, Lieut.-Col. Julius P. Garesché was killed by a shell from the Confederate battery, in the battle of Stone River, on December 28th. On the morning of the fatal day the brave officer had knelt by the side of Gen. Rosecrans to receive Holy Communion. The feelings of the priest at the death of his soldier brother are expressed in a letter to the widow, to be found in the biography of the Colonel. Nothing but Father Garesché's Jesuit cassock prevented one instance more of the sad spectacle so often witnessed during the Civil War, of two brothers facing each other in arms. Father Garesché was an ardent Southerner, and to the day of his death he vigorously maintained the justice of the 'Lost Cause'.

In 1873 and 1874 Father Garesché was on the missions with Father Damen, with headquarters at Chicago.

The Woodstock Letters contain some accounts of his missionary experiences. In six missions, he tells us, speak-

ing of the labors of two missioners from September to December, 1872, "There were 7,050 communions, 275 adult first communions, about 26 or rather more marriages revalidated, and 97 non-Catholics received into the church, besides many others who were not sufficiently prepared and were left under instruction; we travelled about 2,600 miles without a single accident, thanks be to God and His Holy Angels." But now his health broke down. Violent headaches, and the high tension under which he always lived, brought him to the condition of "cur. val." in 1875. And though he was back in the class-room at St. Louis the next year, and there during that year and at St. Gall's during the three years following giving the evening lectures, the brilliant part of his career may be said to be over. Little more than half his span of life was crossed and his splendid gifts were all unworn, but the remainder of his days was to be a striking example of the words of Scripture, "Deus meus es tu quoniam bonorum meorum non indiges." But not a melancholy one, so full he was of life and spirits, so much relish he had of his simple enjoyments, always cheerful, always occupied, always interested.

In 1880 on the advice of the doctors he was sent South. For ten years he led the lonely and adventurous life of a missionary priest in these half-settled regions, much of the time in the saddle and cooking his own meals. Some of his experiences are to be found in several interesting and well-written accounts which he contributed to the WOODSTOCK LETTERS. In 1890 he resumed community life at New Orleans, where he remained for the next eight years. During this period the fiftieth anniversary of his entrance into the Society occurred, and among the many letters which came to congratulate the jubilarian, few can have been more acceptable than the following from one who used to divide with him the attention of the best audiences of St. Louis.

"ARCHBISHOP'S HOUSE, LOGAN SQUARE,
Philadelphia, Oct. 7, 1895.

MY DEAR 'FATHER FRED,'

Permit an old friend to send his most cordial congratulations, on occasion of your Golden Jubilee. You have done noble work in your life-day and now as the evening has come and your ejaculation may be 'Mane mecum quoniam advesperascit,'—my favorite ejaculation just now,—I hope, as we rejoiced together in the noon, we may not be separated when the night shall come. I shall say Mass for you on the morning of the 9th, and I trust you will remember sometimes in your Masses and prayers,

Your old and devoted friend in Christ,
P. J. RYAN, Abp. of Phila.

Rev. Fred. P. Garesché, S. J., New Orleans."

How close one followed in the footsteps of the other as they came "portantes manipulos suos."

From 1898-1901 Father Garesché taught elocution to the Southern scholastics at Grand Coteau and had charge of the 'toni' and was prefect of reading. In 1901 he was called back to his own province. He was sent to Cincinnati where he spent the remaining ten years of his life and celebrated the sixtieth anniversary of his entrance into the Society and the fiftieth of his ordination to the priesthood. Hale and hearty though he was during these years, his days of usefulness were over. Little was left for him to do except "shoulder his crutch and tell how fields were won." Inactivity was a sore trial for him, and he eagerly embraced any opportunity to make himself serviceable. He found an outlet here and there for the energy which never left him in teaching modern languages to the college students and catechism to the parochial school children, in visiting the jail on Saturdays and Sundays, and in giving instruction to converts. But towards the end he had to relinquish even this little.

During these fifty years he had seen the portion of the Society to which he belonged grow from a vice-province of three colleges, thirty-one fathers, thirty-five scholastics and fifty-nine brothers,— one hundred and twenty-five members in all—into a province of seven colleges, one hundred and fifty fathers, one hundred and seventy-four scholastics and one hundred and fifteen brothers,—four hundred and thirty-nine members in all. At his death the province contained ten colleges, three hundred and fifty-six fathers, two hundred and sixty-five scholastics and one hundred and sixty-three brothers,—a total of seven hundred and eighty-four members, and it had a foreign mission of its own.

His form drew the attention of the passersby as he moved along the street, because, added to its natural dignity of bearing, it gave the impression of great vigor preserved into extreme old age. Many a one turned to look at the erect, striking figure of the old man, as he passed to and fro between the college and the school or the jail; his firm, elastic step and erect carriage seemed to belie the tale that was told by the patriarchal beard and the face on which the ravages of time were visible. Save for a few days of indisposition now and then he was always up and around and busy. Time which had taken so little spoil from his bodily frame spared his mental faculties even more. Up to his last short sickness his intelligence remained perfectly clear and his memory similarly retentive. With much leisure at his disposal, he was never idle, but all his spare moments were given to his favorite occupation, reading. He would read constantly, from morning till evening, never needing spectacles, and always with good judgment. It was his delight to discuss literary topics. He had his views

about Chesterton or Benson or the latest number of a magazine as well as about old-times, about the questions of the day as well as about the events of history. For him conversation was a fine art. He belonged to the Coleridge school of conversation, indeed he made no secret of his theory that conversation requires a good listener. But then in his case the listener had reason to admire a flow of choice English, exquisitely modulated and pronounced with perfect intonation. It was a matter of common remark, even in the last year of his life that Father Garesché never lost his remarkable gift of speech. His sense of humor too was fine, and he was true to it even when the laugh was on himself. He delighted to have an opportunity to draw upon his stock of stories, and to see the pleasure that the old man got out of leading up to the dénouement was as great a treat as the story itself. He was fond of using his pen and he was possessed of considerable literary skill, but, beyond some fugitive pieces, he has left nothing in permanent form except a booklet on the Rosary and a translation from the French of Michel, "Spiritual Despondency and Temptation."

Father Garesché ardently loved the Society. He took a lively interest in all that was going on around him, and he went out of his way to lend encouragement, or, if possible, a helping hand. At the quarterly distributions of the College he felt it a conscientious duty to be present and to show his interest by passing through the hall in full view of the students to take a conspicuous position in the front row. To hear of any achievement of the Society was welcome news to his ears. He was generous in his praise of Ours, and was gratified when he had an opportunity to lavish it. But words of praise never sprang more readily to his lips than when he could bestow them upon the members of his own province or his own community. The favorite place in his reading was kept for the publications of the Society, and the youngest of them all, "America," had no more interested reader or enthusiastic supporter than he. He was not a 'laudator temporis acti.' On the contrary, he vigorously combated the theory that there were greater men in the early days of the province than there are now, maintaining that the names which still are, and always will be, household words with us were brought into prominence as much by want of contrast as by any superiority over those of our own day.

He was particularly devout to his Guardian Angel and to the Blessed Virgin, and his devotion to his Heavenly Mother met with a sweet reward. Had the choice been left to himself, the day on which he died would have been no other than it was. On the 8th of December, 1910, he passed to his reward, in the 86th year of his age, the 66th of his religious life, and the 54th of his priesthood.

The career of this venerable son of St. Ignatius would make an interesting chapter in the History of the Catholic Church in the United States during the latter half of the nineteenth century. His reputation was spread far and wide; the friendships he formed recall names of the highest renown in the civil and social and religious life of our country; he lived through events of great historical importance; and his own achievements have added not a little to the glory which the Society has gained for God in the Western States of America. R. I. P.

Father Joseph Lydon.

In St. Frances Hospital, in Santa Barbara, on January 10, ended the unselfish and truly religious life of Father Joseph P. Lydon in the fortieth year of his age. He was born in San Francisco on August 5, 1871. From childhood he was of a serious bent of mind and found his delight in books. During his two years at St. Ignatius College he gave evidence of the quick mind, the retentive memory, the prodigious capacity for work and the wonderful energy which characterized him through life. He entered the Society on his fifteenth birthday, and began his novitiate with ardor, and there laid the foundations of deep sanctity. So incessant was his application to prayer and recollection that severe and persistent headaches resulted, making it impossible for him to study. Many were in favor of dismissing him as unfit for the hard life of the Society, but Father Congiato, then Superior of the mission of California, knew too well the treasure he had and would not deprive the Society of one whose services he felt would substantially benefit his community. At this time a very saintly Father, Sanctes Traverso by name, was engaged in the ministry at St. Joseph's Church at San Jose. Many singular and extraordinary graces were attributed to his prayer and his blessing. Amongst the Spanish people he was known as Padre Santito and he was universally looked on as a saint. The young novice went to ask his prayers and blessing, which were cheerfully accorded, with the assurance that he should get well. Certain it is that the headaches left him once for all, and he made his vows in 1890 on the Feast of St. Ignatius, almost five years from the day on which he entered the Society. During the following year he acted as prefect in St. Joseph's College, San Jose, and did some occasional teaching. After a year in St. Ignatius College he made his philosophy under the celebrated Father Charles Pollano, who taught in the early days at Woodstock and is gratefully remembered by his pupils of that time.

During these years Mr. Lydon gave evidence that he was destined to be a philosopher of no mean order, whilst mathematics and the sciences came easy to him. Then and ever after he was always ready to share his knowledge with his less-gifted companions, many of whom owed to his unselfish charity the success of their examinations.

The following two years found him at the novitiate of the Sacred Heart, Los Gatos, teaching the Juniors and filling a post very unusual in the Society for a scholastic, that of superior. Wonderfully exact himself in every duty, holding up ever before himself the highest ideals, it was hard for him to put up with foolishness and lack of generosity and sincerity. His was a most difficult and delicate position, calling for great tact and prudence and all this could be hardly expected in a man not yet matured and lacking experience. None could ever doubt his sincerity and his sense of justice, although they might at times doubt his judgment in practical matters. He was an excellent teacher, thoroughly devoted to his work and well equipped for it. His knowledge of the classics was profound and he wrote Latin with ease and elegance. After another year in the same duties at St. Ignatius College, San Francisco, whither the few Juniors were temporarily removed, he taught humanities in Santa Clara for a year, and again for two years the Juniors at Los Gatos, where he was admired and loved by his pupils. This was the eighth year that the generous man devoted to teaching before his theology. He went to St. Louis with a ripe mind, a knowledge of Hebrew, which he had acquired by his own efforts, and with a great zest for study. His companions and his professors looked on him as a coming theologian and canonist.

At the end of his third year in the St. Louis University he met a trial which served to test and purify his soul and demonstrated the robust character of his virtue. His ordination was delayed and he returned to California, where he edified all by his cheerfulness.

In Montreal where he finished his course of Theology he left the reputation behind him of an eminent philosopher and theologian and of a true, devoted and generous religious. He was ordained about the Christmas holidays.

After a year of teaching philosophy in Santa Clara, he made his Tertainship under Father William O'B. Pardow who looked on him as a prodigy in solid learning and knowledge of Canon Law and the Constitutions of the Society.

For the following four years he fulfilled, with his usual energy and devotedness, the duties of Prefect of studies at Santa Clara College, whilst he taught Logic and Metaphysics during two of those years, and generously bore the heavy burden of Prefect of Discipline for two school years.

It was only during the last half year at Santa Clara, as he confessed later, that his health gave way, though at the time he said nothing of it. Father Gleeson, then Rector, was freed from the actual administration of the College, whilst he devoted himself to the collecting of funds for the new buildings. This added another burden to the generous Father Lydon, who was made Vice-Rector. The destruction of the administration building by fire during the Chrismas holidays added new anxieties. Despite all this, when Mr. John Laherty, one of our scholastics, came south after failing in health, Father Lydon undertook to coach him in his theology, dogmatic and moral, and in scripture. This excessive generosity and spirit of self-sacrifice brought on the final collapse. Still he would not give up, and in the summer vacation, after attending personally to all the details for the first Provincial Congregation of California, he conducted Retreats to the Sisters of Notre Dame in San Jose and to the clergy of the Archdiocese of Oregon City.

Hardly had he begun his year of teaching the Junior class at Spokane when it became evident that his end was near. Bright's Disease of long standing manifested itself. During his stay at Providence Hospital he edified all by his cheerfulness and patience, and, despite his own illness, prepared his Provincial, the venerated and beloved Father Herman Goller, for death.

The doctor advised a milder climate, and Father Gleeson, his Rector for many years and one of his closest friends, took him south to Santa Barbara, of which he was then pastor. Father Lydon lasted hardly two months, during which he edified physician, Sisters and nurses by his indomitable patience and his wonderful cheerfulness and piety. The writer was with him very much during these last days and received his last sigh. He can truthfully say he never saw a more tranquil and holy deathbed. When told of the serious character of his sickness and the advisability of the sacraments, he said brightly, as was his wont on all occurrences, pleasant or unpleasant: "Deo Gratias."

Not only in St. Frances Hospital, where he met his blessed death on January 10, but in the Providence Hospitals of Spokane, Portland and Oakland, his memory is in benediction.

It is not hard to believe the utterance of a person of undoubted sanctity, to whom Father Lydon was personally unknown, that his generous pure soul passed to Heaven without touching the fires of Purgatory, nor would it surprise the writer of these lines if the soul of Joseph Lydon went home to Heaven with the unsullied brightness of baptismal innocence. R. I. P.

Father John Rodock.

Father Rodock became ill while preaching at Mass in Holy Trinity, Kingston, Jamaica, on Sunday, March 12. He had to be immediately taken from the church to the Presbytery. He was in a serious condition and doctors were summoned. The physicians pronounced him to be suffering from hemorrhage of the brain. He remained unconscious for sometime, and for a day or two small hopes were entertained for his recovery. After that he regained consciousness and seemed to be improving. But later he began to sink again, and soon all hopes for him were given up, March 24.

On Friday he was conscious all day, and was able to speak, though with some difficulty. At midnight his breathing became very weak, and it was clearly seen that the end was not far off.

At five minutes past six on Saturday morning the nurse in attendance noticed that death was approaching and summoned the Fathers and Brothers. They assembled at once at the bedside and recited the prayers for the dying, after which one of the priests gave him the last absolution. At 6.15 Father Rodock calmly breathed his last.

He was much beloved by everyone who knew him. In the opinion of those who knew the famous Father Dupont, he was much like him in every respect, especially in his love for the poor.

Father Rodock was born in Frederick, Maryland, on the 31st of May, 1856. He entered the Society of Jesus on the 8th of August, 1874, and took his last vows February 2, 1893.

He spent the first four years of his religious life in Frederick, Maryland, after which he studied philosophy for three years at Woodstock. He passed the usual five years of teaching at Fordham University, after which he returned to Woodstock where he went through the course of scholastic and moral theology.

He was ordained priest at Woodstock, by his Eminence Cardinal Gibbons, in August, 1890. The first two years of his priesthood were spent at Fordham University in teaching. Later on he was engaged in parochial work at St. Thomas, Maryland, and afterwards at Jersey City.

Father Rodock came to Jamaica in August 1901. He was in charge of the mission stations at Richmond and Preston Hill, in the parish of St. Mary, while most of his work was devoted to Brown's Town, Rae Town and Franklin Town, the parish of Kingston.

He was never tired of devoting himself to the work of the confessional, attending night and day at the call of everyone

who came. The end of his career was undoubtedly such as he himself would have desired. For he was overtaken by his last sickness while preaching the word of God—going, as it were, from the pulpit to his death; and again he died on the feast of the Annunciation of the Blessed Virgin Mary, to whom he was much devoted in his lifetime.

The coffin containing the remains of Father Rodock was carried from the Presbytery to the Cathedral shortly before noon on Sunday, and placed at the top of the centre aisle. There the body remained exposed for four hours, so that the members of the congregation, as well as the public in general, could take a last glimpse of the dead priest. The members of the Men's Sodality acted as a guard of honor around the corpse, a party of eight or ten Sodalists doing duty at a time. From the moment the coffin was placed in the Church until a quarter to four o'clock, when it was covered, thousands of persons passed by and took farewell of the priest whom they had esteemed so much. The Cathedral was packed to its capacity; the spacious yard was also crowded and all along North Street crowds of persons gathered to see the funeral procession.

At a quarter to four o'clock His Lordship, Bishop Collins, and Fathers Harpes, Mulry, Gregory, Howle, O'Shea, Leary, Collins, Kreis, Moore, Smith and the other Fathers who are stationed in Kingston, entered the Sanctuary. The chanting of the office of the dead was then commenced, it being recited by the priests and the choir.

This ceremony being over, the funeral service followed, Bishop Collins officiating. At the conclusion of this service, the dead march pealed forth from the organ, and the body was then carried from the Church, being preceded by the Bishop and clergy.

The pall bearers were His Worship the Mayor (Mr. R. W. Bryant), Messrs. James Dunn, Patrick Dunn, C. J. Brondon, J. William Figueroa and T. H. Byndloss.

The funeral procession then started for the Catholic cemetery, and it was the largest seen in Kingston for many years. It was estimated that there were over 150 vehicles in the procession.

The funeral was attended by people of all walks of life, and of all sects. The Catholic community turned out in large numbers, and all the prominent men of the congregation were in attendance, and paid their last respects to the departed priest.

When the procession had reached the cemetery, it was found that hundreds of persons had already arrived there, and it was with great difficulty that one could get near to the grave.

Bishop Collins assisted by the Fathers, again officiated at the grave-side.—R. I. P.

Father James A. Doonan.

On Wednesday, April 12th, Father James A. Doonan died in Georgetown College, to which he had come many years ago as a small boy, to begin his collegiate training. The news was sadly received by very devoted friends whose esteem he had won by his years of active and fruitful service. He was born in Georgia, November 8th, 1841, and in early boyhood was sent to Georgetown to study. He was received by Father Maguire, then President of the College, and began his career on "the small boys' side" as it was then called. In those days a sharp line was drawn between the small boys and the large boys, their only common ground of meeting being the chapel and the refectory. Young Doonan soon made himself popular, both with prefects and his fellow-students. There were two companies of cadets, one of large boys and the other of the small boys, of the latter, Doonan soon became captain, in keeping with his fearless nature and love for exact discipline. He used to tell of a parade the cadets had, on some occasion in the City of Washington, when the embryo soldiers went forth to admire and to be admired in all the trappings of military splendor. He borrowed for the parade the epaulets of Admiral Semmes, afterwards of Alabama fame, and it may be that some of the spirit of the dauntless sailor flowed into the veins of the eager young soldier. It is to be presumed from this that there is no difference between the epaulets of a naval and military officer.

This was a few years before the breaking out of the Civil War, and it was at this time that little Jimmy Doonan, as he was affectionately called by his boy companions, even until old age had whitened his head and enfeebled his step, determined to throw aside the gaudy epaulets and tinsel of the secular militia and to don the black robe of the soldier of the cross; and it was in his sixteenth year that he entered the Jesuit novitiate in Frederick, Maryland. Little can be said of those first years of obscurity when he was preparing himself for the various duties which he would be called upon to fulfil later in life so successfully and so ably. His semi-public life began in Loyola College, Baltimore, just at the beginning of the Civil War. There was great excitment all through Maryland at the time. Farther South the war had begun and troops were hurried from the North, through Baltimore, to the battlefield. Father Doonan used often to tell of the High Mass that was interrupted one Sunday morning in St. Ignatius Church. Mass had just begun when the signal was given that the Northern troops had entered the city. Immediately all the men in the congrega-

tion rushed out of the church, seized their arms conveniently at hand, leaving only a handful of worshippers to continue their devotions; even the choir was bereft, and a low mass followed, celebrated as speedily as decorum would permit. It was at this time he was drafted into the Union Army and was compelled to carry a gun, doing sentinel duty for some hours.

This was very galling to him, since he was a Southerner, an intense one at that. Certainly this enforced military service was for him no labor of love, nor one that he ever recalled with feelings of pride. He spoke more frequently and more affectionately of his military days as a cadet captain in Georgetown College than he did of his hours with gun and bayonet in the streets of Baltimore. He was teaching in Boston College toward the end of the the war. Indeed he was one of the pioneers when the college was transformed into a day school after, apparently, a failure to make it a college of higher studies for the Jesuit scholastics of the Maryland Province. In 1867 he began his three-year course of philosophy at Georgetown, but this was interrupted by another year of teaching, to be continued with the opening of the new scholasticate at Woodstock in 1869, where he remained, finishing his philosophy and theology in 1875. Woodstock, in its first years, was very different from the estate which charms the eye of the present-day visitor, with its flowers and trees and shady nooks and beautiful walks making it almost a dream of beauty; it was, in very truth, a wilderness with no attractions outside of the large building, save only the winding railroad at the foot of the hill. It may have been on this account a place well suited to study, or, as a venerable old father expressed it, a place for "vel studium vel suicidium." In consequence, enjoyment had to come from the charity and good-will of the scholastics in planning and carrying out plans for innocent recreation. Father Doonan was indefatigable in sacrificing himself for the welfare of his brethren. His skill as a violinist and his fine bass voice were ever at the disposal of the community for their entertainment and recreation. He also had charge of the choir, which he drilled strenuously, and if I be not mistaken, he was one of the chief instruments in procuring the organ which has done service all these years in the domestic chapel. When his studies were completed he returned to Georgetown, as professor of poetry, where he remained, with a few months' interruption, for twelve years. In 1882, he was made President of the College. He used to tell frequently afterwards, in the modest, humorous way so characteristic of him when relating anything against himself, that when he objected to the promotion to the rectorship, the Provincial (Father R. Brady) consoled him by saying, "Well James, we made you rector because we were so hard up for rectorial timber." This

settled his scruples and appeased his conscience. He remained rector for six of the most critical years in the existence of the college. For some reason or other the number of students had fallen off, so that there were scarcely a hundred boys in the college; the Healy Building had just been completed externally, leaving a debt of nearly three hundred thousand dollars upon which a generous interest had to be paid. The outlook was gloomy indeed, and the strictest economy and good judgment were imperative. It was at this time that one of the domestics who had done faithful service about the college for many years as night-watchman, came to Father Doonan for assistance in getting him into the poor-house, as he realized that he was now a burden to the college. Father Doonan said to him, "Well, Davy, if you can find a poorer house than this anywhere, I advise you to go there and I will aid you in getting into it." Davy, I suppose, could find no poorer house and remained in Georgetown College till his death, a year or two later.

Father doonan worked faithfully and well, and the great debt was almost wiped out when his term of office expired. Property was sold, handsome donations were made, the number of students increased and the college entered upon an era of material prosperity that has proved to be permanent. So that when his successor came into office, he was able to set about finishing the interior of the new building which had been prevented by want of funds. It is needless to say that in his position as rector he drew around the college a host of friends who admired him for his natural gifts, but above all, for his kindness and charity. Few men have won so many hearts as did Father Doonan, as was witnessed at his funeral, when some came from great distances to pay their tribute of respect and veneration to his honored remains.

After retiring from the rectorship, one year was spent as Professor of Philosophy in St. Francis Xavier's College, New York, and another year in Detroit. From 1891 till 1896 he was engaged in Boston College and then in St. Joseph's College, Philadelphia, when he closed, in some sense, his career of active ministry. "In some sense," is said designedly, for to Father Doonan life meant work, and he actually died in harness. About this time his eyesight began to fail and he was threatened with total blindness. Feeling that natural remedies were useless, he obtained permission to make a pilgrimage to Lourdes, as he cherished a tender devotion to the Blessed Virgin and had boundless confidence in her powerful aid. He was spared the disaster of total blindness, and although his sight remained imperfect, he had the consolation of saying mass every day until a week before his death. On his return to Philadelphia he set about his ordinary duties with his usual zeal, until he suffered the first stroke of paralysis, which proved to be the beginning

of the end long deferred. But he continued to work, as far as his shattered health permitted, in preaching and looking after the best interests of the sodality over which he had charge, with a vigor and interest that would have done credit to a younger and more vigorous man. He was sent back to Georgetown, where he had commenced his scholastic life as a boy, and had labored so well afterwards as a teacher, and still later had ruled over the destinies of the college he loved so devotedly. Indeed, it may doubted if any president ever had a career so prosperous financially, since he found the college, as has been said, in a desperate condition and left it unencumbered to carry on its work. It was in 1906 that he came back to Georgetown, where he died piously in the Lord on the 11th of April, 1911.

Father Doonan was a man of tireless industry and unusual capacity. He was artistic in his tastes and a musician of no mean order. As a pulpit orator, he would rank with the best; his sermons were solid and convincing; and he paid little attention to what might be called the fringes of oratory. His great aim was to prove the truth, in plain, simple language, to persuade his hearers. This is well illustrated by the little girl who was asked to go to church when Father Doonan would preach. She said, "I would like to hear him, but I hope he will not prove anything." She had often heard him before and probably the childish mind was overwhelmed by his logic and theology.

But it was above all his kind and tender heart that made him the object of so much affection and admiration. He was a man of strong nature, and, at the same time, delicate and sympathetic as a mother could be. He was assiduous in his attentions to the sick and oftentimes he would himself carry to them little delicacies which they might be unable to procure for themselves. He was a patient consoler, listening to tales of sorrow and distress without any appearance of fatigue, but in fullest sympathy with the suffering one. He will be remembered in future years as one of the great rectors of Georgetown College, a most refined scholar, a cultured gentleman, and a priest of blameless life, who devoted himself, body and soul, to carrying out the vocation to which he had been called—Ad Majorem Dei Gloriam. R. I. P.

Father James Groenings.

On the Feast of the Ascension, May 25th, 1911, Father James Groenings died at St. Anne's residence Buffalo, New York. He was born in Bruehl, a town on the Rhine, February 15th, 1833. He came of a thoroughly Catholic family and one that had produced

many well-known teachers. Owing to the numerous text-books composed by his father, the name Groenings was for years a household word among the Catholic youth of the Rhine. Thus the young James received as a precious heir-loom an enthusiastic love for the work of a teacher and at the same time the requisite qualities of mind and heart for a successful career in the class-room. His family was related to that of the famous Carl Schurz, who in 1848, distinguished himself in the Revolutionary Party in Europe, and later on, in America, found fame as a politician, Senator and Secretary of the Interior under President Hayes. Unfortunately this exceptionally gifted young man had lost his faith at the University of Bonn. In the year 1876 Carl Schurz was one of the leading speakers in Buffalo during the presidential campaign of Hayes, and on this occasion his cousin, Father Groenings paid him a visit. The latter was received in the most friendly manner by Schurz, but it was impossible for the priest to give the conversation a religious turn or to reawaken in Schurz an appreciation of the Catholic education which he had received in his early youth. Probably it was owing to the fact of his cousin Carl having made a shipwreck of his faith at Bonn, that young Groenings was not sent to that university, but rather to Muenster, where he began the study of Philosophy. Shortly before his coming to Muenster, our Fathers, who had been expelled from Switzerland, had given a very successful mission in the Cathedral and founded a residence in that city. From this center our Fathers began to give missions and retreats in the neighboring cities, the first one being that of Kettendorf, a castle belonging to the Count von Galen, and to which the University students of Muenster were invited. Many a gay student, and among them, our own Father Groenings, accepted the invitation, not so much indeed, from any serious or pious motives, but, as Father Groenings often said himself, rather from curiosity and a desire to miss nothing that was going on in the town. But the grace of God was working powerfully in his soul, and as a result he decided, not merely upon changing his whole manner of life, but to enter the Society. And having once put his hand to the plough, he never looked back. In the autumn of the same year, 1852, November 15th, he entered the Novitiate in Friedrichsburg near Muenster. Thus Father Groenings would have celebrated the Diamond Jubilee of his entrance into the Society next year, but God willed that he should celebrate this beautiful day in Heaven. Only one of his fellow novices of the same year survives him. The latter is still vigorous, and, with God's help, will celebrate his Jubilee in 1912 in Feldkirch.

From the first days of his entrance into the Society, 59 years ago, the love of his vocation and the sincerest attach-

ment to the Society remained a characteristic mark in Father Groenings' life. It was this that enabled him to bear up courageously and constantly under the numerous trials and afflictions that beset his long life from within and without. A happy disposition and jovial good nature helped him not a little to put up with his daily trials.

Father Groenings completed his Novitiate and Juniorate in Muenster. His course of Philosophy was made in Bonn, where a new Scholasticate of the Society had recently been erected. Next he was sent to Feldkirch where our Fathers had taken charge of the Staat's-gymnasium, and there he taught mathematics in the higher classes. Here he found full scope for his activity in work that was thoroughly congenial, both to his taste and ability. He filled the position to the complete satisfaction of his Superiors and pupils. If the most important and oftentimes the most difficult thing for every teacher to do, is to arouse in the minds of his scholars appreciation and enthusiasm for his own particular branch, thereby stimulating application and progress, this is especially true in the case of those called upon to teach mathematics. But Father Groenings succeeded most remarkably. He mastered his matter thoroughly, and managed to impart his accurate knowledge in a manner that was at once clear and adapted to the capabilities of his scholars. Father Groenings could hardly be called a very learned man, neither did he ever pretend to be. His maxim, both for his own studies as well as for his work in behalf of others in school and in church, in catechetical instructions and sermons was the golden rule of "non multa sed multum." But what he knew and what he taught was so thoroughly his own and he possessed the gift of explaining even the driest and most matter-of-fact truths with such earnestness and such unaffected enthusiasm as to impress the most callous and apathetic minds, and awaken in them some understanding and appreciation. He was especially gifted in cultivating in his pupils a power of independent thought, and in developing the practical application of mathematical principles. In this he was most conscientious, he took the matter for his exercises, not from text-books, but worked them out himself. He corrected all written work of each of his scholars with the greatest care and made a point of explaining the examples, not only in the classroom, but also in private, and especially so, to the less gifted among them. As a result of this, his painstaking care, he had the honor frequently of receiving special praise from the Inspectors of the Gymnasium, who, in most cases were Professors of the University of Vienna. He was congratulated on his method of teaching and on the excellence of his corrections of the written work of his classes. These exercises were subjected to a thorough examination at the hands of the Inspector. His personal conduct in the class-

room was the main factor of Father Groenings' success. His active nature would allow of no monotony or inclination to drowsiness. Nothing escaped his sharp eye, nothing was lost to his extraordinary gift of observation. Yet despite his strictness he never lost the affection of his pupils, but always held their confidence. His regency lasted five years. Having completed his Theology at Maria Laach and his Tertianship, he returned to Feldkirch for one year to teach mathematics and to preach to the students on Sundays. His style of preaching was simple, practical and adapted admirably to the needs and capability of his hearers. Meanwhile, a residence of Ours had been opened in Essen, where there was a wide field of labor among the thousands of workingmen employed in the Krupp foundries. Father Groenings seemed to be the proper man for the position and as a consequence was sent thither. However, he was not to remain there long. During his stay at Essen the Franco-Prussian War broke out. Father Groenings together with a few Fathers of the new residence devoted himself, with all the energy of his character and apostolic zeal, to the varied occupations of his new position. As hundreds of young men and fathers of families had to go to war, the needs of these workingmen were numerous. What was not expected of the Priest during this trying period? He it was who had to help, to console, to collect alms and, above all, to encourage weary souls by his preaching and the administration of the Sacraments. These labors all but crushed the Fathers, and Father Groenings had his own full share in them. But the work became even greater, when after a few weeks some regiments of the victorious army returned home and with them many thousands of French prisoners. Unfortunately, they brought along with them contagious deseases, typhoid and smallpox of the most repugnant character. One may easily imagine what labors all this entailed upon the priests and especially upon our Fathers. On account of the rapidly increasing population of Essen the secular clergy had long ago become too few in number. Owing to the fact of Father Groenings being the most robust of the Fathers it was his shoulders that had to carry the greater part of the burden. Day and night saw him on his feet; many a night he got no sleep at all; he was ever without the slightest fear of the contagion, but full of heroic courage and confidence in God he went safely through all these dangers. According to the testimony of all the Catholics of Essen, God had marvellously protected Father Groenings and the other Fathers. Father Groenings always looked back upon those days of the epidemic in Essen as one of the happiest periods of his life.

But hardly had the epidemic in Essen and the neighboring cities subsided, and hardly had the Fathers and the Scholastics, who for months had wearied themselves day

and night in tending the sick soldiers in France, returned home, when the German Government proclaimed the reward they were to receive:—a summary expulsion from home and country! To the intense regret of the workingmen and all Catholics in Essen, the residence in Essen was given up. Father Groenings returned for a year to his dear Feldkirch, as teacher in the College and as missionary in Vorarlberg. Thus he was enabled to know the life of a missionary in Germany. But after the lapse of a year, like many others of his German brethren, Farther Groenings was called upon to take in hand his apostolic staff, not, indeed, to journey over the lofty passes of the Alps nor through the charming valleys of the Rhine, but across the broad expanse of the ocean which separates the old world from the new, and there to consecrate to apostolic labors the thirty-seven remaining years of his life. In the last week of July, 1874, he left Feldkirch in company with Father Wochner, who is living still in Mankato, Minn., and landed after a journey of three weeks, in America.

In the new world Father Groening's life may be said to have passed in comparative peace and his days were more regular. Out of the thirty-seven years he spent in America, one was passed in Toledo, O., and the remaining thirty-six in Buffalo, N. Y., an experience rare enough for a Jesuit in America! In Buffalo he was at first the assistant of Father Kreusch in St. Michaels. Later on he succeeded the latter as Pastor. But by far the greater number of his years were spent at St. Anne's, which is the largest German parish in Buffalo. Owing to the fact that his work here was among Germans, America seemed to Father Groenings like a second Fatherland. The common people, for the most part workingmen, were the object of his tireless activity and greatest care. His day was spent in hearing confessions, visiting the sick, preaching and catechising various congregations, getting up entertainments for the young folk of the parish, etc., etc. He devoted himself, heart and soul, to the work of the ministry, and spared neither time nor self in working for God. We may mention here one special work which God had destined him to accomplish in America. Heretofore nothing had been further from Father Groenings' mind than to devote his energies to literary pursuits. And yet Divine Providence had so ordained it. For many years he had delivered the Lenten Course at St. Anne's, his subject being the Passion of our Lord. His sermons were well received and did not a little good. His Superiors encouraged Father Groenings to revise them for publication. This he did, and immediately set himself to work with his accustomed energy. The book appeared under the title of "The History of the Passion of Our Lord Jesus Christ." It went through four editions in the original German, and two in the English translation. It was also translated into Italian and

Hungarian. Its simple, noble style, its strictly historical and logical narration, the clear and definite division of its matter, and the short suggestions and practical applications make the book particular valuable for priests, who have to give such Lenten sermons. Father Groenings' second work is his Catechism. The history of how it came to be written, though, in itself, very interesting, can here be only briefly mentioned. The question of a suitable Catechism, which had been discussed so long and with such warmth in Europe, found an echo also in America. Here too, as in Europe, there was a growing dissatisfaction with Father Deharbe's Catechism. The complaints grew daily louder and more numerous that it was too hard and savored too much of old time Scholasticism in its style, method and division. As a consequence, new Catechisms were tried in its place. Father Groenings being himself an old teacher of wide experience, took the livliest interest in this controversy, and finally his superiors encouraged him to try his hand at improving Deharbe. The purpose was by no means to discard Father Deharbe's Catechism, but merely to simplify its language, to express more clearly what was found to be obscure and to make such like changes. Nothing essential was to suffer alteration, so that the new Catechism might still be called Deharbe's. Unfortunately, however, this desire was not perfectly carried out, and as a consequence when the Catechism made its appearance it did not receive that general approval which had been expected. Father Groenings acknowledged this and saw that time and the necessary leisure for writing a new Catechism had been not available. Father Deharbe, a thorough theologian, had devoted his whole life, from his thirtieth year, when he became deaf, to the day of his death, which occured at the age of seventy-three, to the writing of his catechism, which appeared in many different editions. But all these short-comings of Father Groenings' Catechism do not, in the least, diminish his merit, but rather increased it in the sight of God. For notwithstanding all the difficulties which he was the first to recognize, and despite his many cares as pastor, none of which he neglected, he gave many an hour of the night to the writing of his Catechism. We should not fail to mention Father Groenings' services to St. Anne's parish, services which he rendered in many different ways, but especially his great help towards the building of the fine new parochial school. The need of larger accomodations had been felt for several years, but from the day when the number of children reached 2,000 and above, this need became a crying necessity. It is to Father Groenings earnest efforts that we owe the success of the plan which had been so long discussed, and it is due him to say that he it was who deserved the credit of its final carrying out. He was appointed to oversee the building of the school which is the largest parochial

school building in the State of New York. It cost over 100,000 dollars, and this amount of money was actually paid off through Father Groenings' untiring efforts. After this great labor was over the strength of Father Groenings began to decline. His asthma grew steadily worse until he was no longer able to ascend the pulpit as of old. At last he had a rather serious stroke of apoplexy, and he asked for the last sacraments. It was easy to see that he had long been thinking of death. He had confessed to an old friend of his that since the days of youth, it had been his daily custom to recite a prayer in honor of St. Barbara, who is honored especially as the patroness of a happy death. It was on the beautiful day of our Lord's Ascension that his prayer was heard. Father Groenings died a good and faithful worker in the vineyard of the Lord and we may hope that Christ received him into his eternal reward with those comforting words: —

"Euge serve bone et fidelis . . . intra in gaudium Domini tui." R. I. P.

VARIA

BELGIUM. *Antwerp. Death of Father Muller.*—Father Muller, who for long years had under his care the German Colony at Antwerp, died on February 14th. He was known as the "Curé des Allemands." The church of the college was crowded to overflowing on the morning of the funeral. The German Consul-General, M. Pritsch, as well as the two vice-consuls, the Governor, M. Cogels, M. Leclef, Senator, M. M. Meyer and Eichler, the Lutheran pastor, as well as M. Von Barez, the director of the Red Star Line at Antwerp, were present at the obsequies—as well as numerous other notabilities of the City.

M. Pritsch spoke in words trembling with emotion of the universal kindness and zeal of Father Muller, which made themselves felt among all, irrespective of creed, and which played so large a part in the admirable unity prevaling among all portions of the Colony.

M. Rieth spoke in the name of the German Catholics, and in similar terms, deplored the sudden death of one so esteemed by all who knew him.

Brussells.—The Series of Conferences on Apologetics, mainly for the upper classes, under the direction of Father Paquet S. J., who founded the movement seven years ago, have been attended with great success this year. The Series continued from the 14th of December up to Lent, and was given by Fathers Paquet, Castelein and M. l'abbé Schyrgens.

Another series of Conferences on Popular Apologetics was given in Brussells during the months of January and February, by Fathers Paquet, Rutter, Dutry, DeHarveng and Van Bambeke, in the large hall "d'Union and Travail." There was an audience of over 500 at each reunion. The subject treated under several aspects, was "Free-thinkers." The large number of letters adressed to the Fathers from different members of their audience show the keen interest taken in their work.

Liège.—Our Industrial School at Liège won the "Grand Prix" at the Brussells exhibition. This is a coveted distinction for exhibits and speaks well for the progress made by the boys, especially when the difficulties under which many of them have to work, are taken into consideration.

BOSTON. *The College.*—The annual Teachers' Institute of the schools of the Archdiocese of Boston was held in Boston College hall, August 21–25. It was conducted by Father Swickerath S. J., of Holy Cross College, Worcester.

Holy Trinity Church. Father Schleuter's Golden Jubilee. Father J. P. M. Schleuter, S. J., of Holy Trinity Church, Boston, celebrated the fiftieth anniversary of his entrance into the Society of Jesus, March 30, 1911. "One of the striking characteristics of Father Schleuter's life-long labors," says the *Sacred Heart Review*, "has been his interest in Catholic literature. A firm believer in the power of the press, he has been unceasing in his use of it." As early as 1873 Father Schleuter published a helpful little pamphlet of thirty-one pages entitled "An hour with a Sincere Protestant." He also translated two excellent works of the Rev. W. Cramer: "The Christian Father" and "The Christian Mother", which attained a wide circulation.

BUFFALO. *Corner-stone of the New Canisius College Laid.* The corner-stone of the Greater Canisius College, at Main and Jefferson streets, was laid June 18, with a great crowd witnessing the ceremony. The college is to be erected at a cost of $200,000 and the building is now in progress.

Bishop Charles H. Colton, D. D., officiated at the corner-stone laying.

The exercises were preceded by a parade, as the bishop and priests were escorted to the college grounds by the Knights of St. John, the cadets of St. Ann, the Knights of Columbus and the Canisius College Alumni Sodality.

CALIFORNIA PROVINCE. *A Japanese becomes a Coadjutor Brother.*—The first Japanese in America to enter the Jesuit order is Francis Masui of Spokane, Wash. He left Spokane on July 15 for Los Gatos, Cal., to enter the novitiate as a coadjutor Brother. Masui was converted in that city six years ago.

CANADA. *Manitoba. St. Boniface College.*—The general attendance of this year promises to break all previous records. The class of boys we are getting each successive year seem to be characterized by a greater degree of refinement, which would go to show that the trite phrase of "wild and wooly West" is about to join the list of obsolete expressions. The most consoling feature in the distribution of the pupils in the various courses is the larger number patronizing the dual classical courses. It has too frequently been the case that the feverishly active life of the average parent led him to look upon a B. A. course for his son, as a paradox in the whirl of Western life; so that the authorities, to avert financial ruin, were forced to introduce here a commercial course, which, indeed, has done much to swell our numbers. The dearth of subjects in this Province precluded the possibility of Ours continuing to teach these branches. Hence, the decision on the part of Superiors to entrust this, by no means, negligible portion of our student body to the Marist Brothers.

These excellent Brothers, who have their Novitiate and Summer School near St. Andrew-on-Hudson, always have a Jesuit as Chaplain, and to this fact probably is due their really remarkable fitness to fill the part of a novel kind of coadjutorship in our college work.

We have at present a contingent of seven living in the college and working side by side with us, and certainly doing their share in bearing the brunt of the battle. Their edifying conduct and rather Jesuitical spirit, not only evidence the salutary influence of their former Chaplains, but are also an earnest of still greater success for the Commercial Classes of the College.

It is only a few months ago that the Oblate Fathers, who have a Juniorate here for recruiting subjects for their congregation, have reached a final decision in the policy to be followed with regard to their young students; and after long wavering between the alternatives of establishing a college of their own or of continuing, as for the past eight years, to send their students to our lectures, they have adopted the latter; which means that our class-rooms of the Classical Course will be adorned with this select group of excellent students, the pick of the many parishes under Oblate control.

The problem now engrossing the minds of Superiors is one of space. The present building is too small to accommodate our actual numbers. Such problems are generally solved by the erection of a new building or an additional wing to the actual structure. Ours cannot prudently be solved thus, owing to peculiar circumstances. In the first place there is the financial factor. Another very puzzling phase of the problem is the erection of a $300,000 Seminary within a stone-throw of the college, less for Theological than for Classical studies. The students of that Institution have, heretofore, also followed our classes; lack of space and search of teachers did not allow of their doing otherwise. But now some of Ours claim to foresee the day in the not very distant future, when the potent voice of some future bursar of the institution will induce the authorities thereof to organize classes of their own, so as to curtail expenses.

And again the English-speaking Catholics of Winnipeg, urged by grievances, probably more imaginary than real, are clamoring for an exclusively English Classical College of their own. St. Boniface is, strictly speaking, in Winnipeg; so that the establishment of such an institution would deprive us of half of our students and mean for us financial straights, if not ruin.

The probable solution is that the Archbishop's Seminary will take over the French Courses, and St. Boniface College will then exclusively have English Classes.

An evidence of Jesuitical activity in the West was the laying of the corner-stone, on September 24, 1910, of what will be one of the largest churches in the Archdiocese. The edifice is to be 208 feet long, with a seating capacity of 1,300. Yet, when the limits of the parish were mapped out for us, some four years ago, they were found to contain only thirty-four Catholic families.

Tragic death of Brother Paquin.—Last July Brother Paquin, who was only six years a Jesuit, having entered the Society on December 7, 1902, was sent to Alaska. His tragic death occurred last January. He had set out from the Mission of St. Michael's on January 27, to go to Stebens, about ten miles away, to repair the chapel at that place. The weather was intensely cold, but there was no sign of a storm, so he loaded his tools and lumber on his dog sled and started on his Journey. He never reached Stebens. The Father waited for him in vain and then suspected what had happened. The Brother had been caught in a blizzard, which had suddenly swept down from the north, and had lost his way. A search was organized, and on February 2 they found him and his dogs huddled together in the snow, dead. He was known as an exemplary religious.

CHINA. *Honor for Father Stanislaus Chevallier, S. J.* The Rev. Stanislaus Chevallier, S. J., a French missionary at Shanghai and Director of the Astronomical Observatory of Sikawei, has been appointed a member of the Society of "Spectroscopisti Italiani," the Italian academy of solar observations. The academy is composed of thirty Italian and thirty foreign members. Father Chevallier is one of the two Jesuits among the latter.

INDIA. *Calcutta. Golden Jubilee of St. Francis Xavier's College.*—The College opened the celebration of its Golden Jubilee on November 30, 1910, when the Athletic sports were held on a grander scale than they are every year.

On Thursday, there was a Children's Party which attracted more than 2,000 children and parents.

At night a musical and dramatic entertainment was given under an immense shamiana on the lawn. Notwithstanding the difficulty of accommodating the large audience, over 2,500 tickets having been distributed, all present could see and hear everything.

The third day brought together, more specially, a large number of old boys, at the Garden Party. It was attended with more than anticipated success.

The feast of St. Francis Xavier, the Patron of the College, opened with a Pontifical High Mass, in St. Thomas's Church as being much larger than the College chapel and the nearest to the College. It was his Grace, Dr. Brice Meuleman, S. J., our Archbishop, who pontificated, not only because he is the Archbishop of the Diocese, but also because several

years of his distinguished career were spent in St. Xavier's College, especially as Professor of Philosophy in the College Department. The church, notwithstanding the early hour, was well filled, and a number of non-Catholics, but Old Boys, were present. The present Rector, Rev. Father O'Neill, preached the sermon.

After the Mass, the thanksgiving hymn of the Church was sung and the Apostolic Benediction, granted by our Holy Father, was imparted by His grace the Archbishop to all those present.

The "Golden Jubilee Dinner" concluded the fourth day of the festivities, on Saturday evening. The Committee had made it clear that it was not an "Old Boys' Dinner" limited to Old Boys only, but the "Jubilee Dinner" open to all whose loyalty to St. Xavier's had prompted them to take part in its Jubilee. The dinner was by subscription.

Among those present at the banquet was the Lieutenant-Governor of Bengal, Sir. Edward Baker, who, in his speech, said that he wished, as a member of the Government, to give his testimony to the splendid work which St. Xavier's has done and is doing, and to the commanding place which it has earned for itself among the educational institutions of the Province. He also said that the Government would have failed in its duty, both toward the country and itself, if it had omitted to accord St. Xavier's, at all times, every assistance in its power.

Monday, December 5th, was the last day of the Jubilee celebration. To St. Thomas's Church again a reverent and pious thought took a large number of ex-pupils and friends, and there a solemn Requiem High Mass was offered for the souls of the many Masters and boys who were connected with the College during the past fifty years.

Catholic Association of Bengal.—On the 25 of April, 1911, His Grace Dr. B. Meuleman, S. J., presided over a special meeting of the Council of the Catholic Association of Calcutta. This meeting had been convened to consider the proposal put forward that the existing Catholic Association of Calcutta should be merged into a new association formed on such basis as would enable all the Catholics of Bengal to constitute themselves into a united and organized body, which would be recognized alike by the ecclesiastical and the civil authorities, as representative of the Catholic community. This general idea met with unanimous approval. The Association is to be called "The Catholic Association of Bengal.

JAPAN. *The New Educational Institution.*—Our Fathers have succeeded in obtaining the sanction of the Japanese Government for their proposed Institute, so that they are now empowered to acquire property. Negotiations are in progress for the purchase of a suitable plot of land at Tokio,

and the Fathers hope that in the near future they will be in possession of a site on which to erect the necessary buildings.

But the proposed educational establishment is not a "University." The Fathers have been commissioned by the Holy See to establish an Institute for Higher Studies—"Institutum Studiorum Superiorum." Father Hoffman, S. J., who succeeded Father Rockcliff, S. J., as Superior, writes: "Our proposed educational institution will consist of two parts: a University course in Literature, Philosophy and Political Economy, and (if possible) a three years' preparatory course similar to that of the English-American College or the German Obergymnasium. The lectures will be given in English, German and French being optional. The reason is, because English is the most widespread language and is taught in all the High Schools."

At present, the Fathers are engaged in preparing the ground for their future institute for Higher Education. They publish essays in the Japanese papers, give private lessons in one or other European language, deliver lectures in German for University students on scientific subjects, and prepare a few students for reception into the Church.—*Die Katholischen Missionen, July 1911.*

MISSOURI PROVINCE. *Chicago. A Conference of Ours on the "Frequent Communion Guild," held in Chicago, June 26 to 27th, 1911.*—This meeting was called at the request of Rev. R. J. Meyer, S. J.. Provincial of the Missouri Province. We quote the following from the printed Report:

The meeting of the directors and representatives of the Eucharistic associations of the Jesuit colleges in the United States was opened at Chicago, June 26, 1911, by the Rev. Alexander Burrowes, S. J., Rector of Loyola University. He expressed his appreciation of the honor accorded to the University of holding the first convention of what had hitherto been known as the "Students Eucharistic League." After enumerating the questions to be discussed and giving a carefully prepared outline of the work to be accomplished by the convention, he proposed the election of a chairman. The Rev. Francis Cassilly, S. J., was chosen for this office and the Rev. Joseph Husslein, S. J., was elected secretary.

Present at the meeting were representatives from the New York-Maryland Province, from the New Orleans Province and from almost every college of the Missouri Province. The Students' Eucharistic League had likewise received enthusiastic welcome in the California and Canadian Provinces, although representatives from these could not attend.

The proceedings began with a brief account by each of the members of the methods followed and the work accomplished in the respective colleges to bring about the most complete fulfillment of the Holy Father's desire for the practice of frequent and daily Communion. The greatest enthusiasm was displayed throughout the conference. It

was found that wherever the partially organized Eucharistic associations had been established, or similar efforts had been made, the results were in every case so gratifying, so encouraging that there was no one who could speak of his experience or who had come even indirectly into contact with the work, who was not thrilled with the wonderful response it had everywhere elicited and with the marvelous fruits it had produced. Above all, however, was the meeting impressed with the magnificent possibilities that would lie open before us when a complete and perfect organization, approved and rightly indulgenced by the Holy Father, should finally give the authority, the sanction and the method so greatly to be desired.

It was recognized likewise that the work could in no wise be restricted to Sodality membership, and that, if the Greater Glory of God is to be consulted, it must spread as an independent organization to schools, establishments and places of every kind where no Sodality exists, or can exist; although Sodalists may ever be counted upon as its most heroic apostles and its most fervent daily communicants. It is none the less to remain under the patronage of Our Lady, who is to be proposed to its members as the Model of Communicants.

The accounts soon made evident that the Eucharistic associations hitherto existing in our colleges had already received into their membership persons from all classes of the faithful. University professors and students, laborers in factories and members of sorority clubs, parishioners in churches conducted by secular priests who welcomed the movement, pupils in convents and parochial schools, inmates of charitable institutions of every kind, as well as neglected children from the streets were all found gathered together in these attempted organizations. Requests for admission and explanation were pouring in from every side, and it was evident to all that the Frequent Communion Guild proposed in these meetings must not be exclusive, that the great possibility of being helped effectively to the attainment of the great ideal of frequent and daily Communion on the part of all the faithful, must be thrown open to all classes alike, in brief, that the new organization must be the practical working expression of our Holy Father's decree on frequent Communion, and that it must have no limits not indicated in the decree itself. Another conclusion was no less evident, that it must be as simple as possible so that it can be established with the least delay and circumstance, and that no one must be deterred from establishing it by the formalities attending its erection and the recourse to various centres.

It would cover pages to speak in detail of all the good that has already been accomplished during the past two years. A few practical instances must suffice. In a day

college, where the total number of Communions registered by the Eucharistic association of 240 members, during the first month of its existence, was 800, it rose during the last month to 2,480, giving an average of more than ten Communions for each member. At a boarding college, where greater facilities in regard to the breakfast exist, it attained to an average twice as great for every student in the college. However, even in day colleges an average of twenty Communions for each boy was reached by the members of an entire class; while other classes could be mentioned, where two-thirds of the boys received at least three times a week, including some who were daily communicants. The total number of Communions at another day school, for the month of May, was 2,846; at a high school for girls, likewise a day school, it was 3,800; in a parochial school, for the same month, it was no less than 4,500. These are a few of the results of the first crude attempt at organized effort, and the ardent hope expressed by all is that the completed and approved "Frequent Communion Guild" here proposed, may be sent forth as soon as possible upon its divine mission of making effective everywhere the decree of the Holy Father and the desire of the Sacred Heart.

Special thanks were accorded by various members to Rev. F. G. Dinneen, S. J., for the help and guidance he had given them. It was mainly through his efforts that the Eucharistic convention at Chicago was rendered possible.

To facilitate the work of drawing up the regulations for which Very Rev. Father General had expressly asked and which he desired should be sent to him for his approval, that he might present them to the Holy Father, it was deemed advisable to select a committee whose duty it should be to draft the constitutions of the new organization and submit them for discussion to a second general meeting. The report thus produced was not the result of only a few days of deliberation, but rather of the serious thought and constant experience of several years, which found their expression in the final document. Members of the various provinces were chosen for this work.

On Tuesday evening, June 27, the second general meeting was held, which all the Fathers of the Society who were gathered together for the convention of the Catholic Educational Association were invited to attend. The full privilege was accorded them of discussing the regulations drawn up by the committee, and of voting upon every clause as it was produced for deliberation and acceptance. Although various points were closely scrutinized and explanations demanded, the entire document was received without a dissenting voice. The conviction of every one is that the Lord has prospered the work beyond all expectations or even the fondest hopes, and that it is certain to succeed."

Cincinnati. St. Xavier College. College of Commerce, Accounting and Finance.—St. Xavier College opened a new department this year, a college of commerce, that will give to the rising business man the correct and scientific principles of business. Ethics and Political Economy will form the ground work on which the study of the science of business is to be erected. Accounting, all-important in the present business world, will be a special feature. Commercial Law will broaden the outlook and offer a safeguard in business pursuits. Business administration, finance and financial transactions will be analyzed scientifically.

Minnesota. Mankato. Church of Sts. Peter and Paul. Dedication of Loyola Club House.—The splendid new Loyola club building at the corner of Fifth and Main streets was dedicated August 20, with formal and solemn services. The occasion was honored by the presence of his excellency, Governor A. O. Eberhart, the Right Reverend P. R. Heffron, Bishop of Winona, and numerous priests, city officials and other gentlemen of prominence.

Omaha. Creighton University. Loss by Fire.—The loss entailed by the fire which broke out at Creighton University, Omaha, on May 8, is estimated at $60,000. The library and the physical and chemical laboratories were saved from the flames, but were considerably damaged by fire and smoke. It was found necessary to suspend classes for the five hundred students of the institution.

St. Louis. The University. A New Department.—Last year the University began a Department of Commerce and Finance, the first venture of this kind in America, perhaps in the Society. Heretofore, all the great commercial houses in our large cities have been accustomed to set aside a few men whom they themselves would train in the fuller knowledge of their business. This training used up valuable time and valuable men. Lately the firms have begun to combine, and are asking the schools to give a certain part of this preparation in commerce and finance. The University has undertaken to do this for St. Louis.

The venture has proven very satisfactory. The professors are able salaried men; but the lecturers, who are among the foremost business men in the west, give their services voluntarily. The students must, at least, have had the equivalent of a High School training. This year we have sixty ambitious young men.

The school is specially shaping its course to prepare its students to take the State examination for the Certified Public Accountant degree. This is one of the most lucrative employments open to talented young men of the present day.

There is no doubt that this department is already putting the University into closer touch with the business life.

A Record for the Medical School.—Every graduate in Medicine is required by law, in every State in the Union except New Mexico, to undergo an examination, usually for three days, given by the State Board before he may practice his profession. Something over ten percent is the usual quota of failures of all the graduates in the country. The *Journal of the American Medical Association* secures the results of these examinations from the various Boards and places the full returns tabulated by State and by School before its readers. It was no small matter of gratulátion to the University when it was observed last year that the class of 1909 of St. Louis, had sent sixty-seven men before the Boards with ninety-seven per cent. of successes. One can only tell how good a record this is by comparison. In the same table, we note that Harvard and Johns Hopkins, the recognized leaders in Medical work, had sent up exactly twenty-seven candidates each, and that they had each ninety-six per cent. of successes.

But the class of 1910 made a more striking record. Ninety were examined and there was no failure.

President Taft Guest of the University.—In the course of his recent transcontinental trip, President Taft spent September 30, in St. Louis. At the St. Louis University Campus, the distinguised guest was welcomed by Archbishop Glennon and Father Frieden, Rector of the University. There, amid the applause of 6,000 spectators, the President formally declared the football season opened by tossing the ball to the Captain of the University eleven. Of course, the University won that game. From the Campus, Mr. Taft, his Grace and Rev. Father Rector motored to the City Club where luncheon was served for a number of invited guests, and where the President made one of his important speeches.

Summer work of the Scholastics.—After the long vacations, considerable set work was done by the Scholastics at all the villas, in preparation for the new scholastic year. One, a Professor of Biology, spent his summer with an Eastern Father, at the United States Marine Laboratory in Massachusetts; a party of four others, all of whom had been in Honduras, renewed their knowledge of Spanish by summering in New Mexico. A Geological expedition, made up of two Fathers and seven scholastics, studied the sedimentary rocks, volcanic tuffs and lavas of the San Juan Mountains of western Colorado, and of the ores and the mining processes of the Leadville region.

Ave atque Vale.—We had two Jubilees during the summer, so that now we have, with Father Provincial, three jubilarians in our community. On both occasions, the celebrations were rather modest, yet hearty enough. Brother Henry F. Eils, who has been assistant librarian for ever so

many years, was fifty years a Son of St. Ignatius, on August 30th. The most appropriate part of the brother's celebration was the presentation by one of the Philosophers, of a poem in Esperanto; the brother has been an enthusiastic Esperantist for several years. Father Gustav Ruebsaat, chaplain of the Sisters of the Good Shepherd, completed his fifty years on October 1. The sisters sent him an exquisite spirtual bouquet, our community tried to rival them, but scarcely with success. For such treasures it is worth living fifty years!

We had another jubilarian, but he passed away from us between the two celebrations. When Mr. John Hoer entered the Society at the age of thirty-two, one might have thought that the best part of his life was gone. But he lived for fifty-four years in the Society, most of the time employed in arduous and trying service. He was infirmarian at the old Boarding College, and subsequently, buyer for the University.

Mr. Christopher Reilly was called to his reward at the opening of his second year of theology. Mr. Reilly spent his first five years of teaching in the Philippine Islands, and there contracted some tropical ailment from which the greatest specialists in America were not able to relieve him. R. I. P.

Frequent Communion.—It is most encouraging to see with what unexpected readiness a very large portion of the students are taking to frequent and even daily communion. Some of the Law and Medical students are now daily communicants, and more than half of the College and Academic enrollment approach the Holy table more than twice a week; to be exact, this means on Sunday and Thursday, their holiday, and on the first Friday, the one day in the month when the Prefect of Discipline is tolerant of late coming.

Loyola.—There is a student from Mexico in the Medical School of the University, whose name is Loyola. He says his ancestors were relatives of St. Ignatius, but that his family have been in America (Latin) almost since the next generation after the Saint.

NEW ORLEANS PROVINCE. *New Orleans. Loyola College. Laying of the Corner-stone of Thomas Hall.*—On June 19th, at 5 o'clock in the afternoon, at Loyola College, opposite Audubon Park, the corner-stone of the Louise C. Thomas Hall was laid, with Archbishop Blenk officiating, and a number of clergymen aiding. Though the evening was hot and the sun's rays poured down directly on the platform, there was a large gathering of the members of the Loyola Marquette Association and other prominent Catholics.

The Louise Thomas Building will be three stories high, and of the Tudor Gothic style, similar to the Marquette

hall. The material is tapestry brick and limestone, and the interior work is re-enforced concrete. The hall will be used by the faculty and priests of the parish. It will face St. Charles Avenue at the lower front of the campus. At the upper side it is intended to erect the church, and there will be another school building facing the quadrangle when the buildings are completed.

NEW YORK. *Fordham University. Candidates for the Society and for the Seminary.*—Fordham has given seven candidates to Poughkeepsie this year and four to Dunwoodie.

A New Reference Library.— Old Armory Hall has been turned into a very useful reference library for our boys. It is well equipped with reference works and with the best modern periodicals. There is a philosophers' corner for the Juniors and Seniors. The room is elegantly furnished and richly decorated so as to inspire reverence and promote silence.

Our Sodalities.—Sodalities have flourished at Fordham for the last few years. We have this year as many as seven Sodalities: three for the boarders and four for the day-scholars. The good they do among our boys is evident from the extraordinary number of daily communicants. It is sufficient to say that the greater number of our boarders receive Holy Communion every day, and that the record already made has drawn forth words of praise and encouragement from Very Rev. Father General.

A New Monument.—A bronze statute of the Sacred Heart, life-size, is about to be erected in the quadrangle. The generous donor, an alumnus of Fordham, does not wish his name to be known.

School of Medicine.—The Medical School has kept up its increase in numbers. One hundred and fifty students are enrolled this year, as against one hundred last year.

The new Maternity Hospital, at 149th street, has been given over to our medical department, and is now under the direction of the President of Fordham, and is known as "The Fordham University Maternity Hospital."

The opening exercises of the School of Medicine took place on Wednesday, September 20.—Dr. J. J. Walsh, dean of the department, complemented the students on their showing, and told of the bright prospects of the school during the coming year. Dr. C. H. Chetwood, LL. D. was then introduced, and after an able discourse on "The Value of Constant Work in Medicine", he complemented the school on its showing before the State Board, for since Fordham Medical School opened, not a single Fordham man, who took the State examinations, has failed to pass.

School of Law.—The present term marks the commencement of the seventh successful year of Fordham Law School.

Starting with less than a dozen students, the attendance has increased year by year, bringing the enrollment for this year over the century mark for Freshmen class alone.

All the rooms in the new location—140 Nassau street—have been newly furnished and the library has been materially increased. Professor Keener, the well-known professor of contracts at Columbia Law School, has been added to the faculty. He will lecture on the above named subject.

Lectures on Social Problems.—The course of social studies given at the University on July 31, August 1, 2, 3 and 4, was successful even beyond the expectations of those who arranged it. The course was under the auspices of the Central Verein of the New York Staatsverband, and was attended by large audiences at each session. The speakers were men of national reputation.

St. Francis Xavier's Church. Deaf Mutes.—Nearly two hundred deaf mutes, and a few who could neither hear nor see attended Mass, received Holy Communion and heard a sermon in signs by the Rev. Michael R. McCarthy, on August 20, in the College chapel of St. Francis Xavier, New York City.

Jogues Memorial.—Mr. W. Max Reid of Amsterdam, chairman of a committee to select a site for the Memorial to Father Isaac Jogues, the Jesuit Pioneer Priest of New York, and the discoverer of Lake George, visited the lake recently to inspect the sites which might be suitable for the proposed monument, in company with State Historian James H. Holden and local Game Warden William H. Burnett. Mr. Reid finally decided to recommend to the New York State Historical Society, sponsor of the memorial, the northernmost island of the Mother Bunch Group, which is situated near the north end of the Narrows, about twenty miles from Lake George Village.

It is from this point that Father Jogues first saw Lake George, or, as he called it, Lac du St. Sacrement. The committee to whom the choice was submitted consists of George O. Knapp of St. Louis and Shelving Rock, Mrs. Harry W. Watrous of New York and Hague, David Williams of New York and Rogers Rock, and the Rev. T. J. Campbell, S. J., editor of AMERICA. Mr. Reid has communicated to Father Campbell the news that he had succeeded in closing the contract on June 21, and that the New York State Historical Society is now custodian of the island. The place will soon be marked by the inscription:

"Isle of Lac du St. Sacrement. Lake discovered and named by Father Isaac Jogues, S. J., in May, 1646."

Opening of New House of Retreats for Laymen.—The first retreat for laymen at Mount Manresa, Staten Island—the first house to be opened for the exclusive purpose of giving such retreats—closed most successfully on Septem-

ber 11, under the spiritual directorship of Father Shealy. Thirty-eight men participated, and just before the opening of the retreat, on Friday, September 8, sat down to dinner, at which Rev. Father Provincial presided. He welcomed the retreat band and described the occasion as an event of the first importance in the Catholic Church in America. He pointed out the happy significance of the opening date—the feast of the Nativity of Our Lady—and predicted for the house a long and glorious career of good for the Catholic manhood of this country. Other addresses were made by Dr. James J. Walsh, George F. Roesch, Condé B. Pallen, Ph.D., editor of "The Catholic Encyclopedia," and Dr. Hamilton Williams. After dinner on Friday the band went into retreat. Measures were concerted for extending the work, and it was made evident with the opening of Mount Manresa that no more appropriate place for its purpose could well be imagined, and its accessibility to New York makes it most convenient for retreatants. In this first retreat band there were lawyers, doctors, newspapermen, clerks, mechanics, brokers, teachers, artisans, and three headmasters of Catholic schools.

Kohlmann Hall.—Father John O'Rourke having been appointed Rector of Brooklyn College on May 18, the *Messenger of the Sacred Heart* is now edited by Father John Corbett. Since May, 1907, when Father O'Rourke took charge, the circulation has increased from 28,000 to 160,000 copies. During the year from July 1910 to July 1911, 212 Centres were aggregated to the Apostleship of Prayer and 5,328 diplomas were issued to promoters.

Report of the Maryland-New York Missionary Band for the Year 1910–'11:

FALL OF 1910

			NO.
Missions for one month	4	Fathers	1
" " " "	3	"	1
" " two weeks	4	"	1
" " " "	3	"	2
" " " "	2	"	11
" " " "	1	Father	1
" " " "	1	"	5
Missions to Non-Catholics for one week	1	Father	1

Retreats to Seminarians	1
" " Students of Our Colleges	2
" " School Children	2
" " Christian Mothers	1

PRE-LENTEN MISSIONS, 1911

			NO.
Missions for three weeks	3	Fathers	1
" " two "	3	"	1
" " " "	2	"	5
" " " "	1	Father	2
" " one "	2	Fathers	2
" " " "	1	Father	3

Tridua for Holy Name Societies..... 4
Retreats to Students of Our Colleges..... 1

LENT TO TRINITY SUNDAY, 1911

			NO.
Missions for one month	4	Fathers	2
" " two weeks	5	"	1
" " " "	4	"	1
" " " "	3	"	10
" " " "	2	"	6
" " " "	1	Father	3
" " one week	2	Fathers	3
" " " "	1	Father	3

At the mission in the New York Cathedral, for two weeks in Lent, there were *six* Fathers for the first week, and *four* for the second.

Retreats for Boys..... 2

FRUCTUS SPIRITUALES

Catecheses	758
Exhortations	2,952
Conciones	1,064
Confessions	233,339
Communions	470,901

In all Our Missions, according to the wish of Our Holy Father, Pius X., and the constant recommendation of Our Very Reverend Father General, the faithful are urged to the practice of Daily Communion. The work of the Missionaries has been earnest and laborious. Confessions are heard as early as Sunday night, after the sermon. The results are evident. The hosts are counted by the sacristans, while filling the ciboriums.

A few samples of what was accomplished in various missions will both edify and console Ours, everywhere.

	COMMUNIONS
St. Patrick's Church, Boston, Mass. Three Fathers for four weeks	23,000
St. Joseph's Church, Somerville, Mass. Four Fathers for four weeks	29,000
St. Ignatius, 84th Street, New York City. Four Fathers for three weeks	36,000
Cathedral, New York City, (as described above)	56,000

COMMUNIONS.

Sacred Heart Church, 51st Street, New York City
Four Fathers for four weeks..... 43,300
Cathedral, Philadelphia, Pa., Five Fathers for two weeks..... 21,000

In the Cathedral of New York, on Thursday of the women's week, three Fathers gave Holy Communion for forty-five minutes, at the 5 o'clock mass. Five large ciboriums were emptied that morning.

John F. O'Donovan, S. J.,
Sup. Miss. Excurr.

PHILIPPINE ISLANDS. *Jolo. Extract from a Lettter of Father William McDonough, March 19, 1911.*—I know of no field in the world more promising than Davao. Father Lynch did most excellent work there. The Protestant Episcopal bishop has already sent a minister to Davao. The minister will, of course, be supplied fully with all necessaries—he will not have to lead the heroic life of Father Lynch. The minister cannot speak the language of the district, but he can easily hire young men who have been perfected at the Silliman Institute. They can do the preaching for him.

During the Zamboanga Fair, last month, I was speaking with one of the Davao-American planters. He told me that the priest needed there, an American, of course, should be young enough to be able to learn the language. If any young priest in our province wishes to do heroically apostolic work, the Davao district, with its hardships and its thousands of easily converted souls, is the place.

I am now stationed permanently in Jolo. Until last December my headquarters were Zamboanga. My special missions were Jolo and "the trail." The latter runs north and south across Mindanao and passes through a dozen military posts. No priest had gone there to minister to the soldiers since the visit of Father Lynch and Father Finegan, about three years ago. November last, I started from Zamboanga with General Pershing, Governor of the Moro Province. The general is a very good friend of mine. He was then on his way to Eastern Mindinao to further the campaign against hostile natives. He gave me a pressing invitation to accompany him all the way. I would have accepted had I supposed there would be much fighting, as there was no priest with the expedition. But I judged rightly, that there would be marching rather than fighting; and as my time was limited, I disembarked at Malabong, the southern terminus of "the trail". I travelled from Malabong to Oreston—the northern terminus—and then back again to Malabong. This gave me an opportunity to visit all except one of the posts, and that one was not large. In the middle of the trail, is a beautiful mountain lake, eighteen

miles in length. At different points of its shore there are five military posts. Most of the trail proper is through tropical forests. It is ideal for ambuscades. Most of the time I had a military escort. At one place the driver of the wagon was my only companion. For my edification he pointed out the spot where Moros had robbed and killed a a horseman the preceding Sunday.

On my return to Zamboanga I found that I had been appointed resident pastor of Jolo. The bishop had passed through, and considered it would be better to have our Fathers residing at the various missions rather than to have us all live at Zamboanga, and only visit the missions.

My parish included the whole Sulu Archipelago. But my principal work, as well as my residence, is in Jolo. I have no companion. The Sacristan is here all day but at night is with his family, about a mile outside of Jolo. It is necessary to get the Bishop's permission to leave the parish.

Of course, there is a great deal of uphill work here. The place has been left so long without a resident priest. I have about eight hundred in my congregation—Filipinos, converted Moros, Chinese, American soldiers and their wives and children.

I am holding three "Sunday" Schools a week—in an effort to impart the necessary knowledge of christianity. Few persons have gone to the Sacraments since I have been here—and, of course, fewer went before; but I hope that my "Sunday" Schools will work a change.

You know that the church in the Philippines is in general, poverty-stricken—perhaps more so in this province than in most others. Before coming to Jolo I never realized so well what is implied in the words "be not solicitous for what you shall eat," &c. But within the last few weeks the financial outlook—as far as the pastor himself is concerned— has brightened considerably. Of course, there is no danger that I shall starve. Everybody is good to "the Padre." I get a good many "square meals" in the homes of American non-Catholics.

Honors to Father William McDonough, S. J.—Last May the entire American population, irrespective of creed, turned out at Jolo to do honor to Rev William McDonough, S. J., for two years pastor of the American congregation of the Manila cathedral, but who now has a congregation at Jolo.

At the close of the evening's entertainment Father McDonough was presented with a purse of 500 pesos from the members of his parish. In a letter of acceptance Father McDonough replied feelingly to the many expressions of regard which accompanied the gift.

Manila. Teachers' Vacation Assembly.—Gathered from every part of the Islands, there were quartered at our observatory, 150 Filipino teachers, who came to Manila to attend

the teachers' vacation assembly, which began April 17, and ended May 12. They were all young men, many of them from small interior towns and all graduates of the public schools. Few of them had ever seen the capital city before.

The difficulty of living in Manila comfortably and at the same time cheaply, was met by a portion of the Catholic clergy of Manila, and the spacious apartments occupied by the seminary of San Janvier, in the Manila observatory grounds, was thrown open during the vacation of the students and made available for the use of those teachers who had no relatives or friends in the city with whom they could live.

The dormitory is in charge of Father Philip M. Finegan, S. J., who, in addition to superintending the Manila students' dormitory, cared for 100 Filipino athletes who visited Manila during Carnival week. Father Finegan had so arranged that the teachers lived, ate, studied and played at the observatory, at a cost not exceeding the cost of living in their own home towns. Father Finegan adds in a private letter that they had the great satisfaction of rounding up most of the teachers for communion. For some it was their first communion, for the majority of the rest, the first time in some years.

Vigan. Letter of Father Thompkins, March 14, 1911.—We have just completed another successful year. Our "Commencement" was held in the open air.—Generally, it never rains here from December to August. But Sunday night proved an exception. The people had all taken their places in our beautifully decorated open-air theatre and the play had just begun, when a severe thunder and lightning shower came down on us. Fortunately we had a canvass roof, and many of the people remained in the theatre, while others, including the Bishop, sought refuge in doors. After about half an hour we resumed the play. The interest the people had in it was shown in their determination to sit it out despite the rain; but as the rain also had a determination to continue, we had to dismiss the audience, and had the exercises on Monday morning.

Vigan. From a Letter of Father Thompkins, July 16, 1911. The Catechism closed in Vigan about the 19th of March, and some 80,000 "Asistencias" were taken in, showing so many "assistences" in Vigan, Cuta, Salmdeg, San Julian, Ayusan, Calaginp, during the year. The premiums and articles for the Bazaar cost some 800 Pesos. Twenty-four sacks of rice were contributed, and these were the first to disappear. Last Sunday we opened Catechism again. Photographs were taken in all centers, and presented to Bishop Carroll, who left Vigan on Wednesday, for a year's absence. He had a severe accident at the end of April. He was making an Episcopal visit in Abra, in a mountainous

district. The evening was stormy, and he dismounted from his horse, leading the latter as he walked. He slipped several times, owing to the bad condition of the road and mountain side; but finally, he slipped or fell so badly, that he dislocated his hip-bone. He was taken to a Tinginan house, and the native "doctors" rather made his injury worse than better. After a week or ten days he returned to Vigan; but for seven weeks he was unable to say Mass. He still needs a cane when he walks. The Secretary said that he fears the Bishop will have to undergo an operation in Manila.

We opened school on June 16, and at present have over 400 students. There are seven new seminarians. We established also primary grades, beginning with the A. B. C. With the new condition of things this is really necessary, for it means to keep our upper classes well filled. Our great draw-back is lack of American teachers. Can't the WOODSTOCK LETTERS work up interest on this point?

ROME. *The Curia.*—Father General left Rome, June 13, and returned July 29. The Feast of St. Ignatius brought the usual two Benedictine visitors to dinner. The Curia left the city for its new Villa on August 2, all arriving in time for the noon examen. The Villa Vecchia—such is its name—is just below Mondragone. Those who have seen the latter will remember the double line of cedars (called cypresses here) which formed so noble an approach to the grand old papal Villa of Mondragone. The Villa Vecchia is at the far end of the cedars. It is called *Vecchia* (old) from having been the first built, and in a sense the mother villa of those about. The Villa Vecchia goes as far back as 1569; at least, the older of the two present buildings does. The other was built for a silk factory, perhaps seventy-five years ago. It is nothing like as substantial a building as the Villa Vecchia. This is in the "colonial" style to the extent of having an imposing and gloriously cool hall as its salient feature, open at both ends by means of doors and windows. The rooms lead off from this hall. The second floor was built on the same plan. The silk factory was nothing but two large halls, with strong pillars to support the second story and the roof. The original lower hall of the Villa Vecchia and nearly all of the upper have been left as they were in the beginning, and both are charming places for saying office. The lower hall would be something like 80x30 feet, with a height of 20 feet.

Barring the two great halls and a third in the silk factory, the two houses have been divided up into living rooms, most of them very high and large. The furniture is simple, but good and durable, and is to stay in the Villa. One of the first things one notices on entering the building is the double line of photos on the walls of the great lower hall. They are those sent for Father Beckx's jubilee. Maryland-New York is largely in evidence. There is Georgetown as

it was in 1884, porchless, Woodstock, Boston, Holy Cross as it was, Fordham as it never was (not a photo but a cut of some kind), Baltimore without the Morgan addition, Washington without the "new" residence behind the church, Frederick as it has ceased to be, &c., &c. Providence is there, too. What an interesting album could be made of photos of our houses, now 1,000 or more! And how different the album would be in twenty-five years, what with building and what with expulsions!

Father Abad, the Spanish Assistant, left Rome for Spain about the middle of June. He was quite broken down in health. He had not returned by September 8, and was reported not cured. He had several times been at the point of death in Rome. The Spanish substitute has also been very poorly.

The Italian Provinces have a new Custom Book, approved by Father General, one for all the Provinces, with the slight differences duly recorded. One of the items in the new Custom-Book will interest Marylanders, the recommendation to wear the beads. As to the habit, it may be noted that there are many forms in Rome worn by Ours, at least six: with belt and without, with white collar and without, buttoned down the front, sewed or open. There are four different styles in the Curia.

Bibical Institute.—The Bibical Institute building is nearing completion. It was due to be finished in November, 1910. It is a thoroughly modern building with the modern conveniences of life.

Audiences.—If any one of Ours gives a letter of introduction for use in Rome, he should be careful to let the addressee know who the people are and what claims they have on us. Awkward situations are sometimes created by the want of such information, especially since the lines have been drawn tighter for audiences of the Holy Father. People introduced not seldom expect an audience for their friends and acquaintances. If these are to be included under the recommendation, this should be distinctly said.

Pictures.—A Father of the German College has got out some fine pictures of St. Ignatius, forty cents a hundred. Orders can be sent to the Procurator General or the English substitute. *Our Lady della Strada* has also been reproduced from a painting by Gagliardi, and is very much admired. Sample copies have been sent to all parts of the English Assistancy. The photos cost $1.20 a hundred, the other, block reproduction, thirty cents a hundred. Any one who wishes copies can get them from *N. Calabresi, Piazza Minerva, Rome.* This dealer understands English. In a short time, copies of *Our Lady of Prima-Primaria* will be available, with the Sodality Act of Consecration in the book. This is the picture used on the new Medals. The

reproduction has been made from a painting copy by Gagliardi.

The Case of Father Bricarelli.—An Apostate priest, Verdesi by name, accused Father Bricarelli, in the public press, of having betrayed the secret of the confessional. The Father prosecuted Verdesi for criminal defamation of character. The trial began on May 22nd. Verdesi was convicted and sentenced to ten month's imprisonment, besides paying the costs of the trial.

The following letter, of the Cardinal Vicar of Rome, which was used as testimony in the trial, is copied from *America*, June 17, 1911:

THE VICARIATE, ROME, MAY 9, 1911.

REVEREND FATHER:—

The slanderous charges made against your Reverence on the occasion of a sad event about which the daily press has recently said so much have deeply grieved the Holy Father, who measures their gravity, not only by the dignity of a priest who is blamed and insulted in the exercise of the most sacred functions of his lofty ministry, but also, and especially, by the very grievous scandal that those charges may produce among the faithful.

It is plain, then, that although the accuser is an unhappy priest, who, by means of slander, has tried to justify his apostasy and his thanklessness to the Church which, with motherly affection, nourished and exalted him, the accusation is calculated to wound not so much a humble religious as the institution which he in his priestly character represents, namely, the Catholic Church.

With the desire of encouraging your Reverence to be comforted in the Lord, His Holiness wishes me to convey the assurance of his paternal benevolence to your Reverence, who has been deemed worthy to suffer contumely for the name of Christ. Be sure that the Holy Father is fully persuaded of your innocence. Were other proofs wanting, the slanderous nature of what has been brought against you by Verdesi is most clearly established by the defectiveness noted in the circumstances with which the accuser has clothed it for the sake of giving it the appearance of truth. Indeed, the august Pontiff remembers well, and, in his goodness, he has been pleased to tell me, how, in mentioning to him, for the purpose of obtaining authoritative advice, what you had heard from Verdesi, you did not mention his name; rather, you stated expressly that you had learned those facts outside of confession, in an ordinary conversation with a priestly friend of yours. There is no reason to reproach or blame your Reverence, either because you conferred with the Holy Father or because you told Verdesi that he was bound to make the facts known to the competent authority, since you thereby praiseworthily fulfilled your strict duty as a priest who respects Church regulations.

Another circumstance that the Holy Father has deigned to make known to me is that the facts mentioned to him by your Reverence in August, 1908, had already been brought to him from another source. The anonymous denunciation, therefore, made by Verdesi could not have any influence on the action of the Holy See against those priests whom Verdesi accused of Modernism.

These are the points which, with the apostolic benediction, I am commanded by the Holy Father to communicate to you, that you may draw comfort from them in your present trouble.

Praying the Lord to grant you every blessing, I am, Reverend Father,

Yours most devotedly and affectionately in Jesus Christ,

PIETRO RESPIGHI, Cardinal Vicar.

SPAIN. *Observatory of the Ebro. Many Praise Highly the Publications of the Observatory.*—Father Cirera has received many letters of congratulation and praise for the excellent work he and his fellow-laborers are doing. We have room for two or three only. The rest, in French and German, &c., come from the various scientific bodies of Europe and America.

U. S. DEPARTMENT OF AGRICULTURE,
WEATHER BUREAU
WASHINGTON, March 13, 1911.

FATHER RICHARD CIRERA, S. J.
Director, Observatory of the Ebro,
Tortosa, Spain.

DEAR FATHER CIRERA:

I have your letter of January, 1911, and beg to assure you of my cordial sympathy in the work you have undertaken at Tortosa. For comprehensiveness of scope and completeness of detail, it surpasses anything we have been able to do in this country. We are particularly interested in your work, because you are doing some things we had intended to do ourselves in this country, but for various reasons we have not been able to do them. We shall, therefore, watch the progress of your work with deep interest.

Yours respectfully,
WILLIS L. MOORE,
Chief U. S. Weather Bureau.

U. S. DEPARTMENT OF AGRICULTURE,
CENTRAL OFFICE OF THE WEATHER BUREAU,
WASHINGTON, D. C., May 19, 1911.

MR. RICHARD CIRERA,
Director, Observatorio del Ebro,
Tortosa, Spain.

DEAR SIR:

I have had pleasure to receive a copy of the report of the Section on Electricity, by P. J. Garcia Molla, and have read

it with much interest. I have been conversant of these matters, and recognize that your observatory is doing admirable work in this direction. This clear, practical statement of the formulas and use of the apparatus will be of great assistance to others who are undertaking similar investigations. I beg to congratulate you on the work which your observatory is now doing,

Very respectfully,

FRANK H. BIGELOW,
Professor of Meteorology.

SUMMER RETREATS

Given by the Fathers of the Maryland-New York Province

From June 1, to Sept. 30, 1911.

To Secular Clergy

Albany	1	84
Boston	4	476
Brooklyn	3	355
Buffalo	1	206
Burlington	2	81
Charlottetown	1	46
Halifax	1	40
Harrisburg	2	90
Hartford	2	270
Manchester	2	95
Newark	2	235
New York	3	412
Philadelphia	2	215
Portland	1	79
Providence	2	158
Richmond	1	41
Rochester	1	152
Scranton	2	181
Springfield	2	254
St. John, N. B	1	62
Syracuse	1	89

Congregation of Priests.

Franciscans, Loretto, Pa.	1	40
Cong. of St. Basil, Toronto	1	25

Seminarians.

Emmittsburg	1	48
Overbrook	1	160
Seton Hall	1	41

Religious Men.

Christian Brothers, N. Y.	1	114
Marist Brothers Poughkeepsie, N. Y.	1	210
Brothers of Sacred Heart, Metuchen, N. J.	1	55
Xaverian Brothers Danvers, Mass.	1	54

Men, Workingmen, Etc.

At Fordham Univ.	3	72
At Keyser Island	1	36
At Staten Island	2	72

Religious Women.

Benedictines.

Briston, Va.	1	37

Blessed Sacrament.

Maud, Pa.	1	50

Carmelites.

Baltimore, Md.	1	19

Charity.

Convent Station, N. J.	4	1182
Greensburg, Pa.,	2	335
Halifax, N. S.	2	335
Mt. St. Vincent, N. Y.	7	1431
St. John, N. B.	2	115
Wellesley Hills, Mass.	1	70

Charity of Nazareth.

Hyde Park, Mass.	1	30
Leonardtown, Md	1	30
Newburyport, Mass.	1	40

Charity of Our Lady Mother of Mercy.

Baltic, Conn.	1	40

Institute of Our Lady of Christian Doctrine.

New York, N. Y.	1	10

Christian Education

Attleboro, Mass.	1	9

Daughters of the Heart of Mary.

Buffalo, N. Y.	1	40
Burlington, Vt.	1	34
Westchester, N. Y.	1	115

Divine Providence.

Holyoke, Mass.	2	157
Pittsburg, Pa.	2	211

Faithful Companions of Jesus.

Fitchburg, Mass.	1	56

Franciscans.

Buffalo, N. Y.	2	79
Glen Riddle, Pa.	1	75
Millvale, Pa.	1	105
Peekskill, N. Y	2	262
Syracuse, N. Y.	1	73

Good Shepherd.

Boston, Mass	2	50
Brooklyn, N. Y.	2	70
Buffalo, N. Y.	2	61
Georgetown, D. C	1	16
Hartford, Conn	1	21
Newark, N. J.	2	38
New York City	1	38
Providence, R. I	1	12
Reading, Pa.	1	19

Good Shepherd Magdalenes.

Brooklyn, N. Y.	1	101
Buffalo, N. Y.	1	60
Reading, Pa.	1	43

Holy Child.

New York City	1	18
Philadelphia, Pa.	2	129

Holy Cross.

Baltimore, Md.	1	25
Washington, D. C	1	75

Holy Names.

Schenectady, N. Y.	1	56

Immaculate Heart.

West Chester, Pa.	1	258

Marie Réparatrice.

New York, N. Y.	1	12

Mercy.

Baltimore, Md.	2	130
Bangor, Me.	1	23
Brooklyn, N. Y.	2	85
Buffalo, N. Y.	3	139
Burlington, Vt.	1	71
Cresson, Pa.	1	90
Fall River, Mass.	2	91
Harrisburg, Pa.	1	40
Hartford. Conn.	3	466
Manchester, N. H	2	235

Mercy—(Continued.)

Meriden, Conn	2	119
Merion, Pa	1	65
Middletown, Conn	2	92
New York City	2	81
Pittsburg, Pa	2	261
Portland, Me	2	153
Providence, R. I	2	203
Rensselaer, N. Y	2	73
Rochester, N. Y	2	90
Tarrytown, N. Y	1	31
Wilkesbarre, Pa	2	125
Worcester, Mass	1	22

Missionary Sisters of Sacred Heart.

New York City	2	128

Mission Helpers.

Baltimore, Md	1	25

Notre Dame.

Boston, Mass	1	65
East Boston, Mass	1	55
Lawrence, Mass	1	45
Lowell, Mass	1	113
Newark, N. J	1	86
Philadelphia, Pa	1	58
Waltham, Mass	1	94
Washington, D. C	1	57
Worcester, Mass	1	145

Oblate Sisters of Providence.

Baltimore, Md	1	55

Perpetual Adoration.

West Falls Church, Va	1	13

Poor Clares.

Boston, Mass	1	25

Presentation.

Fishkill, N. Y	1	25
Green Ridge, N. Y	1	17

Sacred Heart.

Albany, N. Y	1	110
Halifax, N. S	1	45
New York City, (Aqueduct Ave.)	1	34
New York City, (Manhattanville,)	1	120
Providence, R. I	1	60

Sacred Heart—(Continued).

Rochester, N. Y	1	47
Sault an Récollet, Canada	1	35
Torresdale, Pa	1	90

Sacred Heart of Mary.

Sag Harbor, N. Y	1	17
Tarrytown, N. Y	1	50

St. Dorothy.

New York City	1	9

St. Joseph.

Baden, Pa	2	197
South Berwick, Me	1	10
Binghampton, N. Y	1	51
Buffalo, N. Y	1	100
McSherrystown, Pa	1	95
Parkville, Conn	1	58
Chestnut Hill (Phila.), Pa	5	692
Rutland, Vt	1	66
Springfield, Mass	1	275
Troy, N. Y	1	165
Wheeling, W. Va	1	65

St. Joseph of Peace.

Jersey City, N. J	1	40

Sisters of St. Mary.

Lockport, N. Y	1	103

Ursulines.

Frostburg, Md	1	23
Middletown, N. Y	1	50
New Rochelle, N. Y	1	55
New York City, Bedford Park	1	70
W. 142nd St	1	17
Pittsburg, Pa	1	26
Wilmington, Del	1	8

Visitation.

Catonsville, Md	1	40
Frederick, Md	1	49
Georgetown, D. C	1	55
Parkersburg, D. C	1	35
Richmond, Va	1	22
Washington, D. C	1	28
Wytheville, Va	1	19

SECULAR LADIES AND PUPILS

Cenacle, Newport, R. I	3	70
" New York, N. Y	1	88
Charity, Wellesley Hills, Mass	1	110
Mercy, Cresson, Pa	1	42
" Hartford, Conn	1	88
" Manchester, N. H	1	100
Sacred Heart Halifax, N. S	2	310
" " New York City, (Manhattanville)	3	275
" " Rochester, N. Y	1	60
" " Torresdale, Pa	2	126
Sacret Heart of Mary, Tarrytown, N. Y	1	18
Visitation, Georgetown, D. C	1	40
Franciscans,—Children—Peekskill, N. Y	1	873
Good Shepherd, Penitents. Buffalo, N. Y	1	82
" " " Georgetown, D. C	1	70
" " " Hartford, Conn	1	130

RETREATS		RETREATANTS
To Priests	39	3685
To Seminarians	3	249
To Religious Men	4	433
To Laymen	6	180
To Religious Women	165	14442
To Secular Ladies and Pupils	18	1327
To Children	1	873
To Good Shepherd, Penitents	3	282
Total Retreats	239	Total Retreatants 21471

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1911.

To Diocesan Clergy.

Chicago	1	Indianapolis	2
Columbus	2	Los Angeles	1
Hamilton, Ont	1	Oregon City	1
Helena	1	San Francisco	1
Kansas City	1	Toronto, Ont	1
La Crosse	2	Cleveland, Ordinandi	1

To Religious Men.

Congr. of St. Viateur, Bourbonais, Ill	1
Alexian Brothers, Chicago, Ill	1
Christian Brothers, " "	1
Congr. of the Resurrection, Chicago, Ill	1
Premonstratensians, De Pere, Wis	1
Congr. of the Divine Word, Techny, Ill	1

To Religious Women.

Benedictine.

Chicago, Ill	1
Nauvoo, Ill	2

Blessed Sacrament.

Winnebago, Neb	1

Charity.

Leavenworth, Kan	2
Mt. St. Joseph, O	2

Charity B. V. M.

Chicago, Ill	7
Council Bluffs, Ia	1
Davenport, Ia	1
Des Moines, Ia	1
Dubuque, Ia	3
Kansas City, Mo	1
Lyons, Ia	1
Milwaukee, Wis	1
St. Louis, Mo	1

Charity of Nazareth.

Lexington, Ky	1
Mt. Vernon, O	1
Nazareth, Ky	2
St. Vincent, Ky	1

Charity of St. Augustine.

Lakewood, O	2

Christian Charity.

Chicago, Ill	1
Detroit, Mich	1
New Ulm, Minn	1

Christian Charity—(Continued.)

St. Louis, Mo	1
Waconia, Minn	1

Daughters of the Heart of Mary.

Chicago, Ill	1
Cleveland, O	1

Dominican.

Akron, O	1

Felician.

Milwaukee, Wis	1

Franciscan.

Buffalo, N. Y	1
Chicopee, Mass	1
Green Bay, Wis	1
La Crosse, Wis	3
O'Neill, Neb	1
Peoria, Ill	1
Pine Ridge, S. Dak	2
Rochester, Minn	2

Good Shepherd.

Carthage, O	1
Chicago, Ill	1
Cincinnati, O	1
Grand Rapids, Mich	1
Kansas City, Mo	1
Milwaukee, Wis	2
Newport, Ky	1
Omaha, Neb	1
St. Louis, Mo	3

Helpers of Holy Souls.
St. Louis, Mo. 1

Divine Saviour.
St. Nazianz, Wis. 1
Wausan, Wis 1

Holy Child Jesus.
Chicago, Ill. 1

Holy Cross.
Notre Dame, Ind 1

Humility of Mary.
Villa Maria, Pa. 1

Little Company of Mary.
Chicago, Ill. 1

Loretto.
Denver, Col. 1
Florissant, Mo. 2
Kansas City, Mo. 2
Loretto, Col. 1
Loretto, Ky. 1
Springfield, Mo 1
Toronto, Ont. 1

Mercy.
Big Rapids, Mich. 2
Cedar Rapids, Ia. 1
Chicago, Ill. 4
Cincinnati, O 1
Council Bluffs, Ia 2
Independence, Ia. 1
Milwaukee, Wis. 1
Omaha, Neb. 1
Ottawa, Ill. 2
St. Louis, Mo. 1
Springfield, Mo 1
Wilkesbarre, Pa. 1

Notre Dame.
Cincinnati, O 2
Cleveland, O 1
Columbus, O 1
Covington, Ky. 1
Dayton, O 1
Reading, O 1
Toledo, O 1

School SS. of Notre Dame.
Chicago, Ill. 1
Detroit, Mich 1
Chippewa Falls, Wis. 1
Green Bay, Wis. 1
Mankato, Minn 1
Marinette, Wis. 1
Marshfield, Wis 1

School of SS. Notre Dame—(Cont.)
Prairie du Chien, Wis. 1
Quincy, Ill. 1
St. Paul, Minn. 1

Providence.
St. Mary's, Ind 4

Oblates of Providence.
St. Louis, Mo. 1

Little SS. of the Poor.
Cleveland, O. 1
St. Louis, Mo. 1

Presentation.
Aberdeen, S. Dak 1

St. Joseph.
Ellenora, O 1
Green Bay, Wis. 1
Hancock, Mich 1
Peoria, Ill. 1
St. Paul, Minn. 3
St. Louis, Mo 1
Stevens' Point, Wis. 2
Toronto, Ont 2
Superior, Wis. 1
Hamilton, Ont. 2

St. Joseph of Nazareth.
Concordia, Kan 2

Sacred Heart.
Cincinnati, O 1
Grosse Points, Mich. 1
Lake Forest, Ill. 1
London, Ont. 1
Omaha, Neb. 1
St. Charles, Mo 1
St. Joseph, Mo. 1
St. Louis, Mo. 1

Ursuline.
Cincinnati, O 1
Cleveland, O 1
Nottingham, O 1
St. Ignace, Mich. 1
Springfield, Ill. 1
Toledo, O 1
Tiffin, O. 1
York, Neb. 1
Youngstown, O 1

Visitation.
Rock Island, Ill. 1
St. Louis, Mo. 1
Springfield, Mo 1
Wheeling, W. Va 1

To Lay Persons.

Laymen—Brooklyn, O., Prairie du Chieu, Wis., St. Louis, Mo., St. Marys, Kan. 8
College Graduates 3
Convent Alumnæ and C. of M. Sod. 6
Teachers and Chr. Doctrine Classes 4
Inmates of G. Shep. Convents and Homes for the Aged 10

Summary of Retreats.

To Diocesan Clergy and Ordinandi 15
" Religious Communities 169
" Lay Persons 31

Total, 215
Total same period, 1910. 235

WASHINGTON. *Gonzaga College. Military Mass at the Base of Washington Monument.*—Speaking personally and directly to President Taft, in the presence of a crowd estimated at 30,000, Rev. Eugene de L. McDonnell, Rector of Gonzaga College, pledged the Catholic Church to fight against foreign foes as well as internal foes, consisting of socialism, anarchy and infidelity.

The occasion of the stirring sermon of Father McDonnell, was a military mass, May 28th, celebrated by Rev. Dr. William T. Russell, Rector of St. Patrick's Catholic Church, at the base of the Washington Monument. The mass was celebrated under the auspices of the United Spanish War Veterans and the Catholic Societies of Washington. Fully 8,000 men and boys participated in the parade held prior to the mass.

The New Gonzaga College.—Ground was broken for the new Gonzaga College building, on the morning of June 13, Father McDonnell turning the first spadefull of earth after brief exercises in the college grounds on I street.

WORCESTER. *Holy Cross College. Diamond Jubilee of Father Albert Peters.*—Among the events of the past year at Holy Cross College, is the celebration of the sixtieth anniversary of the entrance into the Society of Father Albert R. Peters. The second day of September marked this event, and, besides the home community, there were several representatives of other houses present, some of whom happened to be making their annual retreat at the college about that time. Pastors of local churches and of parishes in the vicinity of Worcester were also present. The alumni society of the college was represented by some of the oldest of the lay members. At the dinner, letters of regret were read from Right Rev. Thomas D. Beaven, D.D., Bishop of Springfield, Mass.; Right Rev. Joseph J. Rice, D.D., Bishop of Burlington, Vt., who had been baptized by the venerable jubilarian, Right Rev. Michael J. Hoban, D.D., Bishop of Scranton, Pa., and from many others among the clergy and laity, including some whose friendship has endured for more than half a century.

Another Jubilee.—Another jubibee was celebrated here last June at our college commencement. It was the sixtieth anniversary of the graduation of Father Edward D. Boone, S. J., who had come from Baltimore to join us in the annual alumni reunion on June 21st, and at the commencement exercises on the 22nd. His presence gave joy to many of the "old boys" who were at college during his rectorship, 1879–1883, but there were few, if any, who could recall with him his student days, between 1847 and 1851. Only one older graduate of the college still survives, Mr. George Lloyd of Boston, and he was too feeble to be present.

College Increase.—Our increased registration is no longer startling. It came to us this year rather as something ex-

pected. Suffice it to report, under this head, that, although we dropped another of our preparatory classes this year, we had registered before October 1st, more students than last year's annual catalogue showed for the whole year, and we had exceeded the previous maximum in boarders, in day scholars and in the number of collegians. The number in Senior is just equal to the previous maximum—67. In Junior we have 102, which is twenty-six more than we had last year. Notice that this means 167 students of philosophy in these two years. Our Sophomores number 115 and our Freshmen, regulars and specials, 188. This makes our total for the four college years, 472. All of these are taking the classical course. This is more than we had five years ago in college and preparatory department combined. The two preparatory classes now remaining, third year and fourth year, contain only seventy-five students, making our total 547. The day scholars among these number 138 and the boarders, 409. It will be possible to receive only a few more boarders as our lodging accommodations are now taxed to the limit.

The crowding out of our preparatory department to make room for this extraordinary growth of the college does not offer, at Worcester, the difficulties which would arise elsewhere. There is, of course, no financial difficulty, because the number of students, in the college proper, is now greater than the combined registration of collegiate and preparatory students at any previous date, and the increase in private rooms, at increased rental, adds greatly to the revenue. There has been no turning away of preparatory students, because all who began with us were allowed to return and continue their studies, if judged worthy of promotion. The demand for a preparatory department does not exist here, because Worcester provides two Catholic High Schools in which Catholics can prepare under Catholic auspices; and the three public high schools of the city send us a goodly number of Freshmen every year. As for boarders, we have other boarding colleges with ample provision for them. It has also been observed that only a small proportion of students, who pursue preparatory studies in the preparatory departments connected with our colleges, remain with us for a college course, on account of the growing tendency of such students to go elsewhere for their higher studies. The line between High School and College has become so clearly defined that students want to "go to college" rather than remain in the same place for college studies. Such students, also, do not favor a college to which is closely allied a department for younger boys. These considerations will make clear that the crowding out the preparatory department, under local conditions, is not regarded as a hardship but rather as a benefit. It helps us to meet present demands, and at the same time makes the college more attractive.

HOME NEWS. *Woodstock Faculty for 1911-1912.*—Rev. Father Anthony J. Maas, Rector; Father. J. A. McEneany, Minister; Father A. Romano, Confessor of Ours; Father C. V. Lamb, Ethics; Father W. M. Drum, Scripture, Hebrew; Father W. J. Brosnan, Philosophy, third year; Father J. J. Lunny, second year, Prefect of Studies; Father R. H. Tierney, first year; Father H. Papi, Canon Law, Rites: Father J. F. Dawson, Physics, Astronomy, Geology, Mathematics, third year; Father J. M. Woods, Ecclesiastical History, Editor WOODSTOCK LETTERS and Teachers' Review; Father M. P. Hill, Spiritual Father; Father T. B. Barrett, Moral; Father H. J. Parker, Short Course, Pastor, Alberton; Father J. T. Langan, Fundamental Theology, Morning; Father P. Lutz, Fundamental Theology, Evening; Father H. T. Casten, Evening Dogma; Father J. J. O'Rourke, Docet. Hum. et Rhet.; Father J. A. Brosnan, Biology, Experim. Psychology, Chemistry, Mathematics, first year; Father E. J. Magrath, Procurator and Pastor, Woodstock.

On July 27, a splendid reception was given to his Eminence James Cardinal Gibbons, on the occasion of his two-fold jubilee.

On July 28, 29, 30, the Ordinations took place at Woodstock. The First Mass was said on the feast of St. Ignatius, July 31, 1911.

The priesthood was conferred on the following:

For Maryland-New York Province:—Dominic E. Hammer, Francis X. Delany, William C. Nevils, Henry A. Coffey, James A. Cahill, James M. Kilroy, James T. McCormick, John A. Morgan, John J. O'Connor, Patrick Rafferty Thomas H. Miley, Charles J. Hennessy, Charles J. McIntyre, Cornelius A. Murphy, John E. McQuade, Joseph P. Green, Thomas J. Gartland.

For the Province of Aragon:—Anicetus Déniz and Michael Selga.

Besides those who received Major Orders, thirty-one received Minor Orders, both of which were conferred by the Cardinal, in the Domestic chapel.

On October 10, Father Alphonsus J. Donlon, Professor of Physics, was appointed Socius to the Provincial.

NOVITIATES.—On October 1, 1911, the number of novices, juniors, and tertians in the novitiates of the United States and Canada, was as follows:—

	Novices						Juniors			Tertians	Grand Total
	Scholastics			Brothers							
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.		
Md.-N. Y..	39	38	77	7	9	16	26	28	54	35	182
Missouri....	21	19	40	3	3	6	37	20	57	22	125
California.	19	11	30	5	5	10	10	14	24	...	64
New Orl...	5	6	11	..	..	...	4	15	19	...	30
Canada....	10	10	20	3	3	6	2	17	19	...	45
Total.....	94	84	178	18	20	38	79	94	173	57	446

SCHOLASTICATES. On October 1, 1911, the Scholasticates in the United States and Canada had the following number:

	THEOLOGIANS			PHILOSOPHERS						
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Rec.	Adv. Sc.	Total	Grand Total
Woodstock.....	56	29	85	45	32	27	1	..	105	190
St. Louis.....	62	22	84	20	14	26	..	3	63	147
Montreal.....	10	6	16	16	14	17	..	..	47	63
Spokane.....	...	..	..	6	5	4	..	..	15	15
Total.....	128	57	185	87	65	74	1	3	230	415

LIST OF OUR DEAD IN NORTH AMERICA

From October 1, 1910, to October 1, 1911.

	Age	Soc.	Time	Place
Fr. Samuel Cahill	67	43	Oct. 25, 1910	Philadelphia, Pa.
Fr. Aloysius Champagne.	47	29	Oct. 25, "	Montreal, Canada.
Br. James Kehoe	...	...	Oct. 28, "	.....
Fr. Herman Goller	43	24	Nov. 5, "	Spokane, Wash.
Br. John Rowley	67	44	Nov. 10, "	Poughkeepsie, N. Y.
Br. Francis Buthod	72	33	Nov. 10, "	Galveston, Texas.
Fr. Hieronymus D'Aste	81	64	Nov. 10, "	Montana.
Fr. John B. Volio	49	31	Nov. 19, "	San José, Cal.
Fr. Patrick Forhan	70	48	Nov. 23, "	Worcester, Mass.
Fr. Patrick Sullivan	42	19	Nov. 30, "	Fordham, N. Y.
Fr. Frederick P. Garesche	...	...	Dec. 8, "	.....
Fr. Thomas S. Fitzgerald	...	...	Dec. 11, "	.....
Fr. John B. Archambault.	86	65	Dec. 23, "	New York, N. Y.
Fr. Frederick Strerath	42	26	Dec. 24, "	Buffalo, N. Y.
Fr. Hubert J. Peters	...	...	Jan. 3, 1911	.....
Fr. Aloysius Averbeck	...	...	Jan. 4, "	.....
Fr. Joseph Lydon	40	25	Jan. 10, "	Santa Barbara, Cal.
Br. Paquin Ulricus	36	9	Jan. 27, "	Alaska.
Br. Edward O'Connor	73	51	Jan. 28, "	La Gatos, Cal.
Fr. Patrick O'Reilly	69	50	Feb. 5, "	Fordham, N. Y.
Fr. John Regan	42	23	Feb. 12, "	Fordham, N. Y.
Br. Patrick Souren	64	44	Feb. 14, "	Woodstock, Md.
Fr. Robert Smith	59	39	Feb. 28, "	Seattle, Wash.
Fr. Allan McDonell	86	61	Mar. 12, "	Woodstock, Md.
Fr. Francis Brady	54	38	Mar. 12, "	Baltimore, Md.
Fr. John Rodock	35	37	Mar. 25, "	Jamaica, W. I.
Fr. John F. O'Connor	63	46	Mar. 27, "	Mobile, Ala.
Fr. Casper Genna	67	43	Mar. 28, "	Spokane, Wash.
Fr. Patrick J. McGinney	61	36	Mar. 30, "	Baltimore, Md.
Mr. Francis O. Goldbach	31	11	Apr. 10, "	Georgetown, D. C.
Br. Cornelius Manning	77	47	Apr. 11, "	Los Gatos, Cal.
Fr. James A. Doonan	70	54	Apr. 12, "	Georgetown, D. C.
Br. Charles Lehmann	...	...	Apr. 25, "	.....
Fr. John F. X. Fehan	...	...	May 4, "	.....
Fr. James Groenings	79	59	May 16, "	Buffalo, N. Y.
Fr. Marshall I. Boarman	...	...	May 30, "	.....
Br. John Pedri	51	21	June 11, "	New York, N. Y.
Mr. Maurice G. Thum	26	7	June 28, "	Colorado.
Br. Patrick Quinn	77	36	July 1, "	Poughkeepsie, N. Y
Mr. John T. Viteck	31	12	July 8, "	Georgetown, D. C.
Fr. Alfred Rockliff	...	...	Aug. 3, "	.....
Fr. Joseph M. Horning	...	...	Aug. 4, "	.....
Br. Thomas Kennedy	62	35	Aug. 18, "	Washington, D. C.
Br John Hoer	...	...	Sept. 15, "	.....

Requiescant in Pace.

Students in our Colleges in the United States and Canada, Oct. 1, 1911.

	No. of Students	D. Schol.	Boarders	College course	High School	Preparat.	Special	Comm.	Augment. D. Schol.	Augment. Board.	Total Augment.	Augment. Province
Maryland.-N. Y.	*4979*											
Baltimore	260	260	.....	40	180	40	.....	.....	-6	.....	-6	
Boston	1019	1019	.....	250	750	.....	19	.....	156	.....	156	
Buffalo	500	500	.....	53	445	.....	2	.....	27	.....	27	
Brooklyn	367	367	.....	35	250	82	.....	.....	20	.....	20	
Jersey City	330	330	.....	39	225	66	.....	.....	35	.....	35	
N. Y.-Fordham (1)	650	450	200	165	393	92	.....	.....	50	.....	50	399
St. Fran. Xav.	528	528	.....	76	338	92	22	.....	6	.....	6	
Loyola	51	51	.....	.....	51	.....	.....	.....	11	.....	11	
Philadelphia	330	330	.....	80	250	.....	.....	.....	55	.....	55	
Wash.-Gonzaga	102	102	.....	.....	102	.....	.....	.....	-32	.....	-32	
Georgetown(2)	292	87	205	148	122	.....	22	.....	4	29	33	
Worcester	550	140	410	472	78	.....	.....	.....	25	19	44	
Missouri	*3942*											
Chicago (3)	641	641	.....	61	525	.....	.....	55	69	.....	69	
Cincinnati	373	373	.....	45	302	26	.....	.....	26	.....	26	
Cleveland	360	360	.....	63	297	.....	.....	.....	-17	.....	-17	
Detroit	335	335	.....	56	279	.....	.....	.....	34	.....	34	
Milwaukee (4)	343	343	.....	65	234	.....	7	37	15	.....	15	
Omaha(5)	408	408	.....	90	318	.....	.....	.....	22	.....	22	199
Prairie du Chien	252	.....	252	23	166	13	.....	50	-16	.....	-16	
East St. Louis	34	34	.....	.....	34	.....	.....	.....	17	.....	17	
St. Louis(6)	519	519	.....	110	339	32	13	25	64	.....	64	
St. Mary's	417	34	383	104	174	15	.....	124	-8	.....	-8	
Toledo (7)	260	260	.....	35	156	.....	17	52	23	.....	23	
New Orleans	*882*											
Augusta	74	74	.....	.....	34	40	.....	.....	8	.....	8	
Galveston	84	84	.....	.....	50	34	.....	.....	12	.....	12	
Grand Coteau	77	14	63	21	35	16	.....	22	4	9	13	
Mobile	193	.....	193	108	76	9	.....	.....	.....	8	8	154
N. Orl.-(Im. Conc.)	297	297	.....	.....	177	120	.....	.....	114	.....	144	
Loyola	80	80	.....	80	.....	.....	.....	.....	.....	.....	.....	
Shreveport	77	77	.....	.....	40	37	.....	.....	1	.....	1	
California	*1387*											
San Francisco(8)	391	391	.....	36	200	155	.....	.....	-3	.....	-3	
Santa Clara	261	80	181	83	178	.....	.....	.....	...-1	...-2	-3	119
Seattle	177	177	.....	25	92	60	.....	.....	-6	.....	-6	
Spokane	451	265	186	117	134	134	.....	66	46	-12	34	
Los Angeles	97	97	.....	.....	97	.....	.....	.....	97	.....	97	
Colorado-N. Mex.	*185*											
Denver	185	75	110	37	126	22	.....	.....	26	.....	26	26
Canada	*1095*											
Montreal-St. Mary's	460	249	211	78	289	93	.....	.....	-3	-7	10	34
Loyola	250	171	79	50	136	64	.....	.....	15	-11	4	
St. Boniface	315	150	165	135	.....	108	.....	32	25	15	40	
TOTAL IN COLLEGES	12400	9752	2648	2680	7672	1348	102	363	886	48	931	931

	Law	Med.	Dent.	Pharm.	Engineer.	Finance	Sociol.	Total.
(1)	250	125	.....	3	.....	.....	.....	378
(2)	749	141	126	.....	.....	.....	.....	1016
(3)	97	380	.....	32	9	.....	50	459
(4)	160	257	130	90	72	94	335	1138
(5)	125	190	79	104	.....	.....	.....	498
(6)	219	293	153	.....	.....	62	.....	727
(7)	24	.....	.....	.....	.....	.....	.....	24
(8)	12	3	.....	.....	3	.....	.....	18
(9)	22	3	.....	.....	8	.....	.....	33

Total in Colleges..... 12400 University Total..... 4363

Grand Total..... 15763

Ministeria Spiritualia Prov. Maryland.—Neo-Eboracensis, a die 1ª Jul. 1910 ad diem 1am Jul. 1911

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fœdus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch	Schol. Domin.
BALTIMORE	79	56	42904	64225	25	...	126	323	145	89	464	136	6	10	3	1	1	1	3	505	223	2455	4	832	4500	...	...	225
BOSTON COLLEGE	352	76	126664	202422	8	1	1856	515	370	373	1085	508	4	11	7	5	25	5	10	2398	...	6024	13	1995	11770	...	...	400
" St. Mary's	97	11	1722	58060	14	3	904	220	281	83	395	344	...	2	1	...	...	5	...	1200	812	650	6	660	700	300	300	744
" Holy Trinity	116	8	29967	36400	24	2	119	504	249	...	233	58	...	2	...	2	...	...	3	88	...	603	4	2000	1443	225	119	...
BOWIE	90	10	5308	5225	14	...	31	105	120	297	88	93	...	...	...	...	...	...	...	...	...	107	...	...	460	...	...	235
BROOKLYN	35	12	28068	11650	6	...	48	50	112	100	480	133	..	3	...	...	...	3	14	80	...	92	4	339	525	...	...	175
BUFFALO, CANISIUS	128	37	94402	110702	58	6	160	863	434	120	374	238	1	11	1	1	...	...	...	623	50	90	17	1251	425	161	158	500
" ST. ANN'S	291	7	77098	86718	89	1	173	847	996	293	121	155	...	2	2	...	5	...	...	83	...	1285	7	3000	2800	725	735	450
GEORGETOWN COLLEGE	33	21	20574	75535	1	2	32	78	23	23	212	78	...	10	4	...	...	4	7	335	40	195	2	65	250	...	...	...
" Holy Trinity	137	5	19100	28739	35	...	94	70	160	...	330	80	..	1	1	...	1	2	2	82	...	600	1	266	1500	213	128	450
JAMAICA MISSION	2625	522	78944	94330	212	2	719	1045	1267	1482	1050	731	...	2	2	1	3	3	4	529	176	824	20	1915	3480	1590	1719	1558
JERSEY CITY	174	26	91786	100400	71	7	172	329	479	335	468	121	...	12	...	2	6	5	2	57	3	538	9	1635	5307	495	519	1114
LEONARDTOWN	352	6	33608	35700	74	2	338	152	970	...	290	505	...	...	...	...	...	6	8	302	202	430	8	675	1050	...	...	1020
MISSIONARIES	...	391	233439	470901	...	156	...	758	391	1059	2952	1064	...	...	6	...	123	..	10	...	...	...	...	...	...	...	...	...
NEW YORK, St. Francis Xavier's	176	27	118734	220413	84	3	918	282	687	458	1135	249	5	24	4	1	6	2	15	1843	43	1292	11	1926	10600	510	514	275
" Fordham	26	...	29787	30822	11	1	124	36	50	18	518	262	...	11	3	2	...	...	7	96	73	50	5	215	675	...	...	...
" St. Ignatius Loyola's	495	296	93387	262856	154	8	4890	700	600	352	968	221	2	11	9	1	1	4	8	3060	1048	20282	12	1883	5350	576	654	380
" B.V.M. Lauretanæ	770	...	56354	75000	155	4	118	286	420	...	385	177	...	1	...	...	1	...	1	104	20	610	8	1210	1000	386	372	950
" Kohlmann Hall	11	4	8605	30900	1	...	...	...	...	...	126	311	4	11	21	22	4	1	36	3	...	...	1	5	...	...	...	...
PHILADELPHIA, Gesù	214	64	177194	187876	68	12	488	336	837	878	965	240	2	11	5	...	...	7	11	682	140	155	10	2410	12000	521	576	1110
" St. Joseph's	107	6	50886	21535	...	...	51	15	144	12	202	86	...	1	...	1	...	2	1	109	1	166	...	950	1945	145	211	376
ST. ANDREW'S, POUGHKEEPSIE	51	3	29397	92947	11	1	538	71	66	44	391	252	3	9	32	20	15	1	7	910	...	645	1	225	400	...	...	56
ST. INIGO'S	142	21	7325	6500	12	...	100	80	440	257	130	90	...	1	...	...	...	...	1	25	5	175	2	100	600	...	...	275
ST. THOMAS'	159	12	9050	10060	22	1	38	150	260	250	140	115	...	...	...	...	...	...	...	...	10	125	3	825	400	...	...	260
WASHINGTON	191	73	76275	117632	26	10	139	595	626	639	513	115	...	4	4	...	...	5	2	339	...	822	3	8350	3196	485	545	840
WOODSTOCK	28	4	21312	57980	5	...	17	12	41	...	195	164	3	10	8	1	...	...	5	2	1	1173	2	198	146	...	...	173
WORCESTER	2	2	20443	20120	...	...	35	183	...	...	177	171	...	18	...	5	...	...	5	128	5	191	4	260	510	...	...	...
SUMMA	6881	1700	1582333	2515588	1180	222	12228	8605	10168	7162	14387	6636	30	178	113	65	191	56	162	13583	2952	39579	157	33190	71032	6332	6550	11566

DOCUMENTUM.

NORMÆ BIENNII THEOLOGICI

IN COLLEGIO ORENSI, PROVINCIÆ LUGDUNENSIS

(*Ore Place*, *Hastings*, *England*).

Quoniam ad mentem Instituti, præsertim Congregationis XXV, decr, 14, n, 9, procurandum est ne quisquam Nostrorum ad cathedram superiorum facultatum ullam provoveatur, cui biennium ad se præparandum non fuerit concessum et cujus habilitas ad docendum non fuerit convenienter explorata : ideo ad hunc finem, quod spectat ad cursus theologicos, certius attingendum, biennium theologicum quo Nostri ad hoc studium destinati juventur, in collegio Orensi institutum est : cujus hæ sunt normæ.

1. Quicumque biennio theologico applicantur præ oculis habeant seduloque observent *Institutionem* imprimis biennistis theologicis in nova *Ratione Studiorum* datam ; præsertim vero omni diligentia curent ne studiorum fervore solidarum virtutum amor intepescat.

2. Admittuntur in eo biennio non solum ex Lugdunensi, sed ex aliis quoque Societatis Provinciis, Nostri qui, quadriennio theologiæ feliciter expleto, privato et quieto theologicarum disciplinarum studio applicantur ut proxime habilitentur ad munus docendi. Studia hujus biennii solam theologiam scholasticam proprie dictam complectuntur, non autem Scripturam sacram, Jus canonicum, Historiam ecclesiasticam, aliasque disciplinas auxiliares his adnexas. Universa autem theologia scholastica in quatuor partes dividitur, scl. in theologiam fundamentalem, theoreticam (de Deo, de Incarnatione, de Gratia, etc.), sacramentariam et moralem, (*cf. ordin. P. Roothaan, 15 Oct. 1847*), ita ut singuli Biennistæ uni tantum ex his partibus applicentur. Nimis amplus enim esset campus, et ideo minus utile evaderet biennium, si universam theologiam recolerent. Nec vicissim theologia in nimis multas partes inter Biennistas dividenda est, ut, quantum fieri potest, singulis partibus aliquot simul studeant : sic enim multo facilius aliquibus prælectionibus communibus juvabuntur, communia exercitia habebunt, mutuis etiam inter se disputationibus aut colloquiis discutient. Quæ omnia ad mentes stimulandas valde esse utilia experientia comprobavit.

Licet id biennium non sit ad formandos oratores sacros vel scriptores proprium, admittuntur etiam Nostri quibus

sive ad concionandum sive ad scribendum uberior doctrina theologica necessaria est.

3. Biennistæ proprium Præfectum studiorum habent. Quod ad alia attinet, communi Collegii disciplinæ subduntur: sejunctus tamen a Scholasticis locus est eis assignatus.

4. Præfectus privata singulorum studia cognoscat, dirigat et promoveat; eorumque scriptas elucubrationes per se vel per aliquem Collegii professorem, in materia de qua tractant peritum, recognoscat. Præter privatam institutionem, Biennistis omnibus communes aliquas tradat prælectiones, v. g. de methodo discendi, docendi, scribendi, etc. Imo, si numerus auditorum id permittat, poterit ipse vel unus aut alter ex ordinariis Collegii Professoribus aliquam prælectionem singulis hebdomadis habere, qua practice dirigantur in materia propria studii pro biennio adsumpta. Demum, Præfectus exercitiis Biennistarum communibus, quæ ipse ut infra dicetur præstituet et ordinabit, intersit. Valde autem opportunum erit ut præcipuis ex his exercitiis non ipse solus, sed præfectus generalis studiorum cum aliquibus professoribus, et ipse Rector assistant, ita ut non unius sed plurium experientia juventur Biennistæ, et plurium etiam judicio de singulorum doctrina et habilitate ad docendum constet.

5. Quæ munera ut Præfectus suaviter, secure et non sine optato fructu exsequatur, 1)—sciat a singulorum Provinciali ad quid unusquisvue se debeat præparare, utrum nempe ad docendam theologiam, utrum ad scribendum vel concionandum, atque quam theologiæ partem recolere debeat; 2)—Quæ de securiori et magis approbata doctrina tradenda necnon et de doctrina S. Thomæ profitenda sancita sunt, severe tueatur (*cf. Congr. XXV, d. 6*). 3)—Non tamen sit immemor æquæ libertatis quam Instututum nostrum biennistis relinquit, juxta singulorum naturæ propensionem, tum quoad materiam privati studii, tum quoad delectum opinicnum, re tamen cum Superiore communicata. (*Cf. Institut. pro biennio, reg. 10 et 14, Congr. gen. XXV, decr. 16, n. 5*). 4)—Demum, sub finem uniuscujusque anni, mense Julio, quid singuli fecerint et profecerint ad eorum Provincialem referat, re prius cum Rectore deliberata. Hoc judicium, quo tutius sit, non unice a Præfecto pendeat; sed ipse sententiam exquirat aliorum professorum qui in eis formandis partem habuerint. Præcedat autem aliqua species examinis, qualis indicatur in reg. 9 Instit. quod non sit orale tantum, sod scriptum etiam, ut fert communis fere omnium Universitatum usus.

6. Biennistæ omnes intelligant ædificationi Ecclesiæ proximique utilitati minus proficuam esse quamlibet eruditionem, subtilitatem aut facundiam, nisi prius capita veritatis catholicæ plene et firmiter teneant. Nam juxta sapientissimum S. Thomæ principium, ante omnia doctrina catholica profunde est scrutanda, et tunc demum cum mens fuerit veritate

bene informata, erroribus et falsis systematibus cognoscendis refutandisque sine periculo atque adeo cum fructu intendet. Præterea eis acquirenda est methodi severitas, veri et falsi prudens discrimen, certi et incerti æquum judicium, conclusionum utilis et secura sobrietas, solutionum acumen et argumentorum robur. Singuli porro sibi dicta habeant hæc aurea Pii X verba in Encyclica *Pascendi*: "Major profecto quam antehac positivæ theologiæ ratio est habenda; id tamen sic fiat, ut nihil scholastica detrimenti capiat, iique reprehendantur, utpote qui modernistarum rem gerunt, quicumque positivam sic extollunt ut scholasticam theologiam despicere videantur." Persuasum igitur habeant scopum biennii non esse tantum ut studiorum suorum lacunas compleant, sed maxime ut e fontibus Scripturæ et Traditionis solidam eruditionem hauriant, scholasticæ doctrinæ copiam simul et constantiam augeant, profundioremque tum positivæ tum præsertim speculativæ theologiæ cognitionem omni ope rimentur, qua, quantum fieri potest, insignes evadant, ad mentem Congr. XXV, decr. 16, § § 3 et 6.

7. Unusquisque, collato consilio cum biennii Præfecto, his theologiæ fontibus et subsidiis, his tractatibus et quæstionibus incumbat, quæ menti sui Provincialis, suisque indigentiis et propensionibus respondeant.

8. In quæstionum vero delectu et in privati studii methodo his tribus attendatur. 1)—Ne in unam specialem quæstionem totum tempus impendant, neque in materia sui studii ita includantur, ut ceteras quæstiones penitus negligant. Imprimis non licet eis ignorare quid forsan de propria sui studii materia in aliis disciplinis sacris, v. g. in theologia morali, in jure canonico, sub alio respectu tradatur. Attendant etiam ad has scientias quæ sunt theologiæ auxiliares. Caveant tamen ne pluribus ultra modum intenti a suo principali studio distrahantur. 2)—Postquam veritatem catholicam profunde scrutati fuerint, qui est primus et præcipuus eorum labor, modernos errores objecto sui studii oppositos bene perspiciant et eis confutandis mentem applicent; si quæ tamen circa idem objectum sint antiquæ et classicæ controversiæ aut æterna quasi problemata, his etiam studeant; sed, quia durante biennio non omnia, etiam in speciali quadam theologiæ parte, possunt fructuose investigari, præcipua et difficiliora penetrentur et enodentur. 3)—Non negligendum, quippe quod valde utile, historicum quæstionum studium; tractationi tamen historicæ nec unice, imo nec præcipue, vacandum; sed magis insistant ipsi doctrinæ quam ejus historiæ, et maxime his doctrinæ tum positivæ tum scholasticæ capitibus quæ multorum sunt certa fundamenta.

9. Ne Biennistæ toti sint in multorum auctorum lectione, nec in colligendis hinc inde notis et excerptis, quanquam moderata classicorum auctorum lectio et rite facta notarum collectio non sit negligenda; sed meditationi potius insistant

quam lectioni; quæ legerunt vel audierunt examinent, digerant, ordinent, et tandem ad composite scribendum manum admoveant: est enim stylus non minus addiscendi quam dicendi magister. Apposite P. Maldonatus has quinque optimas studendi regulas proponit 1° audire professorem, 2° audita repetere, 3° disputare, 4° legere, 5° scribere. Triplici porro scribendi exercitio dent operam. Primo quidem, singuli ex materia, cui student, aliquid ad instar libri textus scribant, in quo theses apte exprimentur, cum earum notis theologicis, status quæstionis, argumenta, principia ad solvendas difficultates, breviter, clare, styloque constricto indicentur. Secundo, singuli ejusmodi a se conscripti vel alterius libri textus partem aliquam prolixiori quadam explicatione scripto evolvant, ad modum solidæ, eruditæ, ordinatæ, atque adeo elegantis, facundæ, nostræque ætati accommodatæ prælectionis academicæ. Unde etiam eveniet ut, si a P. Provinciali ad docendum promoveantur, paratam jam habebunt partem tractatus legendi, non solum imperfectas et incompletas notas (quæ non sunt lectiones bene præparatæ quas studentes expectant et libenter et cum fructu audiunt), sed cum textum clarum, brevem, solidum, tum concinnas et expolitas prælectiones (*Instit. reg. 6, 7, 8*). Tertio tandem, poterunt Biennistæ dissertationes etiam lingua vulgari conscribere, tum breviores, quas coram aliis in Academiis, seu ut aiunt, in "Seminariis" legant, et quæ in uno ex libellis nostris periodicis publicari possent, tum longiores ad instar thesis pro laurea. Cavendum tamen est ne hi qui ad docendum se præparant nimium tempus huic tertio scribendi exercitio impendant.

10. Absoluto unius quæstionis studio, quisque Præfecto subjiciat bene elaboratam partem libri textus de quo supra, cum suis thesibus, argumentis, scholiis, corollariis, necnon et scriptum commentarium quo hunc textum aut aliquam ejus partem in schola explicaret (*Instit. reg. 6*). Quibus recognitis, Præfectus unam ex thesibus assignet pro materia exercitii publici.

11. Statuto die, assignatam conclusionem publice coram aliis biennistis et nonnullis professoribus prælegant per tres ferme quadrantes, et deinde contra objicientes defendant (*Instit. reg. 7*). Publicæ istæ prælectiones tamquam exercitium ad formandos optimos professores maxime proprium habeantur, dummodo post suam lectionem quisque publice vel privatim, tum de bonis qualitatibus, tum de defectibus qui notati fuerint, cum magna charitate quidem, sed pari sinceritate moneantur. Præfectus identidem actum particularem instituat, ut Biennistæ sui ingenii, doctrinæ, necnon et profectus publicum specimen exhibeant (*Instit.*, *reg. 9, 10; Congr. gen. XXV, decr. 14*).

12. Biennistis utile erit de suis studiis conferre non tantum cum proprio studiorum Præfecto, sed etiam cum iis Collegii Lectoribus qui in materia, cui dant ipsi operam,

peritiores sunt. Magnæ adhuc utilitatis erit si pro certis quæstionibus, quibus specialius student, adeant scholam insignioris Professoris cursus ordinarii, tum ad res ipsas discendas tum ad observandam docendi methodum. Eis præterea liceat his academiis nomen suum dare, ex quibus judicio sui Præfecti utilitatem percipient; qualis esset, v. g. academia linguæ hebraicæ aut græcæ (valde enim convenit, imo necesse est, ut theologus scripturam sacram et SS. Patres in textu originali legere et intelligere queat), aut academia historiæ ecclesiasticæ, maxime si in ea methodus et critica historica tractentur, aut quæstiones evolvantur quæ ad historiam dogmatum hæreseumve, ad patralogiam vel archæologiam sacram pertinent.

13. Omnes denique intelligant, in universa theologia, tum positiva tum speculativa, omnino curandum esse ut veri fiant progressus. Quos quidem pro sua parte promovebunt, non quidem si contenti fuerint aliorum dicta, mutata paululum forma, aliter denuo repetere, aut errores quoslibet undequaque collectos refutare; sed si in veritatibus fidei ab Apostolis propositis, et a Traditione catholica servatis, clarius perfectiusque cognoscendis, solidius demonstrandis, et validius contra adversariorum impugnationes vindicandis incumbant. Imo etiam in forma modoque doctrinam catholicam proponendi, progressus non leves, uti ab ætate Patrum ad medium ævum, a primis Scholasticis ad Concilium Tridentinum, et postea a theologis subsequentibus ad nostram usque ætatem, etiam nunc fieri possunt et debent.

A. M. D. G.